







A  
DESCRIPTION  
OF AN  
Annuall VVorld

OR,  
BRIEFE MEDITATIONS  
UPON ALL THE HOLY-DAIES  
IN THE YEERE.

With certaine Briefe Poeticall  
Meditations of the day in generall  
and all the weeke In the weeke.

By E. Barrowe

O Lord our God, how excellent is thy Name in all the World.  
Psal. 8. 1.

Teach us (O Lord) sh to number our dayes, that we may ap-  
ply our hearts unto wisdom, Psal. 9. 21.



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LONDON



TO THE  
Right Honourable

*Edmund Wright,*

Lord Mayor of the City of London:

AND

To the Right Worshipfull  
the Aldermen and Sheriffs

His Brethren:

Health and prosperity in this  
life, and eternall felicity in  
the life to come.



Ortho Sanctorum;

I (though far un-

worthy) A having

patched and peccad

the into spirit

eloquies of the Prince of Poets,

A 2

Divine

## The Epistle

Divine Du-Bartas smooth eloquence, with my home-spunne ragges and course materials, and framed thereof a peece of rough Poetry, for my retired thoughts to repose in; presented the same in private to my judicious loving Master, the right Worshipfull St. James Cambell the senior Alderman of this famous City; which I had no sooner brought forth, but this Annuall World so closely followed those Poeticall Meditations, that I could not rest satisfied in my mind, till I had likewise produced it: and so after some pleasing labour and travell in divers Authours, I brought it to this maturity, and because they are as Twins, joyned

## Dedicatory.

ned them both together, and placed the younger before the elder, even as Jacob was by his father preferred before his brother Esau. But being conscious of mine owne inabilities, I was unwilling and very fearefull to come into publique view, especially now in these curious times, wherin many strive to vent the froth of their owne Inventions into the presse. Therefore I did intend to stifle and smother these abortive Notions in the wombe that bore them, and keepe them for mine owne private use. But it so happened that some friends of mine having had the perusall of them perswaded and so overswayed me with their importunate solicitations

## The Epistle

tions, that to satisfie their desires I am even compelled to put them into print. Yet fearing to meet with some envious Mommus, who though he doe no good himselfe, delights to mocke and deride others, or some carping Zoylus, who to get himselfe fame and credit, will disparage other mens labours; I am hold for the safeguard of this little Cottage, which I erected for my owne retired thoughts & recreation (as by the frame thereof may appere) to seeke for shelter against the blustrous stormes of such Calumniators tongues and pennes under the roofe of your Honour and Worships protection, because I am not unknowne to  
most



## Dedicatory.

most of you, by reason of my attendance upon my said Master; who, as God hath prolonged his life to be called Pater Civitatis, so I doe humbly acknowledge he hath bene Nutritius meus for the space of 17. yeeres and upward. Therefore in confidence of your favourable acceptance of these worthelesse expressions of my affections, I shall ever remaine,

Humbly devoted to your

Honour and Worships service,

EDW. BROWNE.

3. Junii 1641.

*Dies Ascensionis Dom. nostri  
& salvatoris in Calis.*



Dedicator

most of you, by reason of my a-  
tendance upon my said Master;  
who as God hath prolonged his  
life to be called Pastor Christianis.  
So I do humbly acknowledge that he  
hath bene Ministering unto us for  
the space of 27. years and up-  
ward. That for it confidence of  
your favourable acceptance of  
these words of expressions of my  
affection, I shall ever remaine

Humbly devoted to you

Honor and Worth in service

Edw. Blount

\*\*\*\*\*  
\*\*\*\*\*  
**An Epigramme,**

*On the modest Authour of these Poems,*

**S**weeten'd our sweet *De-Bias* with thy *Past*  
*Folin Water's* sweet: How hast thou then

*An Epigramme*  
**To his Criticks.**

**I** Hast not thou buy'd this *Book*? The *Merchant* gave it  
Into thy hand: Did not thy hand receive it?  
Thou callst the *Authour* Thiefe? 'Tis true: However,  
The Thiefe is not so bad as the Receiver.

**To the Reader.**

(because  
**W**ilt thou condemne the Heav'ns bright lampe,  
The mist that falls, is but the mist it draws?  
Or wilt thou taxe the *Empresse* of the Night,  
Because shee shines but with her brothers light?  
Or count him worthy to be stil'd a cheate,  
That shall *verbatim*, for thy sake, repeate

A well preacht Sermon? Or present thy view  
 With a faire Copy? Come, there's nothing new:  
 There's nothing spoke, that was not spoke before:  
 We are but desp'rate debtors, and restore  
 To present times, what we took up on trust  
 From those of former ages, and now, dust.  
 What if our Florist, to supply the wants  
 Of his yong Garden, borrow some few Plants  
 From ~~some~~ *Tulips*, or procure'd from France  
 Some new-bred Tulip? Shall it disaduaunce  
 The credit of his labours, or disprize  
 The glory of his Garden? Shall thine eyes  
 Picke quarrels with, his Flowers because tis known  
 They came from foreign parts, and not his owne?  
 Reader, be gentle; whether his flowers be  
 Borrow'd or stol'n, they yield themselves to thee.

F. 2.

To the Reader

Will thou condemne the Heav'n's bright language  
 The mist that falls, is but the mist of drosses?  
 Or wilt thou take the Emphaticke of the N. Star,  
 Because she shines but with her brother's light?  
 Or count him worthy to be list'd a star,  
 That shall be wanting for thy light's sake?

To his much esteemed good friend and Brother,  
Edward Browne in the commendation of his  
Annual-World and Pastell daies.

When with much pleasure I had view'd and seen  
Thine Annual-world and sweet Poetick daies  
I surely thought, I had transported beene  
Into Elysiū, Paradiſe of praife  
Into Another-world of rare Delight,  
Full strange, with various ſcenes to ſenſe and ſight.  
Methought I ſaw a ſtately Structure ſtand,  
With Roomes, and Poſts, and Porches beautifull,  
Whence paſſing, I into a Garden came,  
Where walking with delight, I ſaw where'er  
Such choice of pleaſant Plants, & fragrant Flowers  
As deck and trick Parnaffus beautifull Bowlers,  
Wherein (I ſay) I ſaw with full content,  
Thou, like a prudent Gardener, haſt provided  
Out of beſt Neighbour-Gardens ſpulent  
Choice Spices and Plants, let thicke on every ſide:  
Thou, juſtly madeſt thine own, by transplanting,  
For thine and for thy Readers recreation.  
Goe on therefore (deare friend) with full effect,  
To plant more ſuch rare Gardens with ſweet Flowers,  
More ſuch ſubſtantiall Structures to erect,  
For holy Meditations well ſpent houres:  
That Chriſtians, all their daies, may learne of thee,  
To make each day ſomles Holy-daies to be.  
Your aſſured loving friend and brother,  
JOHN VICARS.

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To his judicious friend the

*Author, E. B.*

O Ur famous *Drake* and *Candish*, *Magellan*  
And *Vander-Noort* have sail'd the earth about,  
And by adventures great much honour wan,  
And in their travels have new worlds found out;  
Yet they did compasse onely Sea and Earth,  
Thine *Annual-World* shews those, & heav'n's great  
*Archymedes* did make a Spheare of Glasse, (worth  
And *Ferdinand* a silver heav'n had fram'd,  
But such a world as thine the like ne're was.  
For I could never yet once heare it nam'd, (daies;  
That the whole World should be transpos'd in  
And that so various in unusuall waies.  
It makes me muse how thou shouldst come to know  
The hidden secrets of *Astronomy*.  
Thou saist, that learned *Flowers* doe not grow  
In thine owne garden, yet wise *Ptholomy*  
(By thy transplanting skill) is hither brought;  
His planets are (to speake) divinely taught.  
For thou hast metamorphos'd natures sence,  
And Saints for starres thou highly dost commend:  
And in a holy spirituall excellence  
Dost write of planets well, industrious friend,  
Glean on, pluck here & there, bind up thy flowers  
In sev'rall posies, that they may be ours.

*Jo. Booker.*

## Liber ad Lectorem.

**S**piders sucke poison from the sweetest flowers,  
But Bees draw Honey out of driest bowers;  
I meane from bitterest things the honeye flie  
Doth sucke much sweet, Spiders in Roses lie,  
Therefore though prying critics prate their fill,  
And thinke by envious words good deeds to spill;  
And Momus-like, to mocke, to flout and scerne  
At me with envio<sup>us</sup> cause I doe appeare  
In simple plainnesse; yet I hope to be  
By wise Mecenas likt, who out of me,  
Though in my selfe I barren am and bare,  
Will draw delicious and delightfull fare.  
But what need I to feare detractors bent  
To none of those, I hope, I shall be sent  
Because my Authour will not have me prest  
In any print, but what his Pen hath drest,  
Excepe he be inforced thereunto,  
Then what he would not, that he must needs doe:  
For he thinkes me unworthy to be shorne,  
To none but such as are ingenious knowne,  
Cause as a Nosegay for his private use,  
From famous Gardens he did me produce  
To give sweet sent and beautifie each part  
Of this rough worke and his afflicted heart,  
And therefore if in Print you doe me see,  
Blame not my Authour, nor put fault in mee.



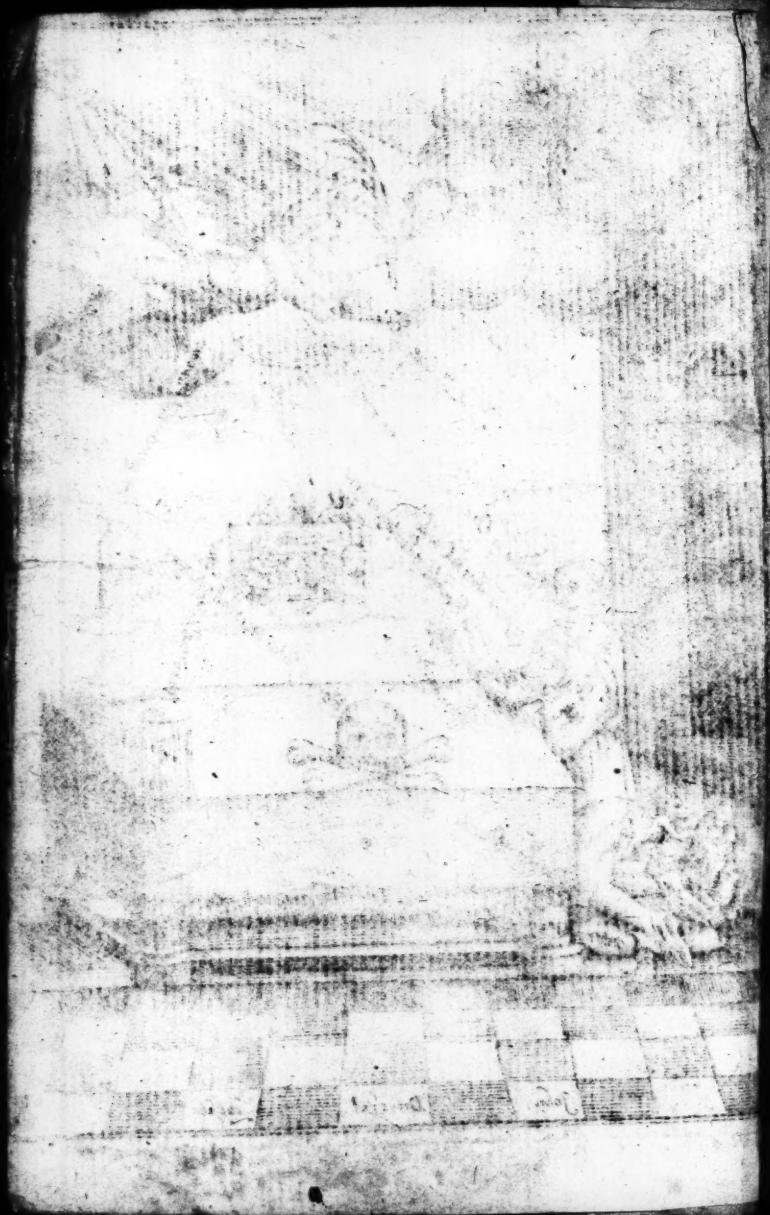


## The Pourtraiture of a Pious Man.

**B**Ehold a Godly man that hath in heart  
True saving Faith. Also in every part  
Of his affections is true and sincere,  
Voide of hypocrisie, and slavish feare.  
From out his mouth doth gracious words proceed,  
His eyes doe chiefly heav'nly objects heed:  
His hands discharge his stewardships reckoning right,  
His feet to walke in godly waies delight.  
Hee's mindfull of his death, therefore his daies  
He takes account of how and in what waies  
He spends his time, lest that his godly light  
Should faintly blaze, or be extinguish quite:  
And people doe delight to see his waies  
So full of good deeds to Gods glorious praise:  
Yet is he humble, for the good that he  
Doth doe, he knowes to be a Gift most free  
Of Gods mere love, and therefore doth despise  
The world, the flesh, and devill to the prize  
Of heav'nly blisse he gaires, that's the Reward  
God gives the Saints: for he doth most regard  
The pious heart whole hope in Heav'n doth rest.  
Thus is the man that's truly Godly blest.







A preparatory prayer.

**O** Holy and everliving Lord God, Infinite in Essence, Glorious in Majesty, terrible in Judgement, and wonderfull in all thy waies; how dare I (a worme and bo man) of shallow judgment, dull invention, and brain-sick wit being as an Aery meteor in respect of those glorious starres, men full-growne, deepe judgements, quicke inventions and ripe wits) presume to write, or speake of such holy mysteries in such unusual tearmes, as I here take in hand? Certainely, I must acknowledge it is thy onely worke in me, and nothing in my unlearned selfe, that hath induced me to undertake such a hard task. Therefore as thou hast thus gracionally begun this worke in me, so I hope and pray, thou wilt magnifie thy power in my weakenesse, and so strengthen and enable mee in the performance hereof; that those who are more learned, seeing and perusing this imperfect worke of mine, may be induced to exert all their knowledge and skill to frame a more excellent worke, to the praise of thy Name, the

the edifying of thy Church, and salvation  
and consolation of thy chosen. O Lord, I  
pray Thee pardon and forgive aswell the  
errors and faulcs that I have committed in  
this Booke, as all the grievous sinnes I have  
heretofore committed against thee from  
time to time, in thought, word, and deed:  
Give me, I humbly beseech thee, a true sight  
and feeling of them, that the consideration  
therof may drive me to a serious hearty and  
timely Repentance for them. O Lord in-  
crease my faith, make it lively and opera-  
tive in good workes: for that purpose per-  
fect thy love in me, and my love to thy mem-  
bers: make me now and ever thankfull for  
all blessings spirituall and temporall, con-  
tinuall bestowed upon me, and that for Je-  
sus Christ his sake thy onely Sonne my alone  
Saviour: to whom with Thee holy Father,  
and thy blessed Spirit, three Persons, and one  
God, be ascribed and given as most due is,  
by me, and all creatures, all honour, glory,  
praise, adoration, obedience, and thanksgi-  
ving, from everlasting to everlasting. Amen.

Let the words of my mouth and the Me-  
ditations of my heart, be (now and  
ever) acceptable in thy sight O Lord;  
my strength, and my Redeemer.



*Salomons Temple*



*The figure of the Heavens and Elements*









## A generall Survey of *this Annuall World.*

**T**His insuing discourse  
may not unſitly bee  
compared unto the  
Temple of the Lord  
which King Solo-  
mon builded: and would very well  
beſeem the head and hand of ſuch  
a workeman for finiſhing thereof:  
for if he that was wiſeſt that ever  
was or ſhall be, did not diſdaine to  
write of Trees, from the Cedar in  
Lebanon to the Hiſop on the wal,  
would never have thought it any  
diſparagement to (and for ought  
I know, did) write of all the works  
of God from the baſe Centre of  
this earthly Tabernacle, to the  
higheſt Mansion of the heavenly

B

Spheares



Spheares. For I doe ingenuously confesse, and humbly acknowledge, that this worke rather requires the skilfull Pensill of a rare *Apelles* to draw to the life, or the learned quill of an eloquent *Cicero* to demonstrate to the full, than my unworthy illiterate Pen or dul invention to describe. Yet having by Gods enablement upon my weak endeavours framed this rare structure in my minde, I could not rest satisfied, till I had writ what I had so rudely formed. And so I have beene bold to compare it to King *Solomons* Temple: for as in that rare Fabrick, there were three courts, the Outward, Middle, and *Sanctum Sanctorum*; so likewise in this worke I doe observe three kindes or *Species* of Meditations. The first as the outward Court, are Meditations of the foure seasons of the Yeare, the foure Elements and their effects: The second as the middle Temple, are Meditati-  
on

ons of the seven Planets, on those dayes that commemorate the meritorious workes of our Saviour Christ: And the third, as *Sanctum Sanctorum*, are Meditations of the starry Christalline and first moving heaven, on divers festivall dayes in the yeare. Now as in *Solomons* Temple there was a porch or gate, where being entred, you might discern the spaciousnesse of the outward court, and the decent behaviour of the people attending upon the royall High Priest therein, the solemne offices and services performed by the Priests and Levites in the middle Temple, and the beauteous lustre of *Sanctum Sanctorum*: So likewise this worke or building hath a porch or door, which is this brieve Survey of this *Annual World*; for I have set it here in this place as a Preface or Introduction to the following Meditations, wherein you may take a short view of this out-

*A Description of*

ward square court in briefe descriptions of the foure Seasons of the yeare, and foure Elements, which are as the foure corners thereof. The first, is the Spring and Aire; the second Summer and Fire; the third Autumne & Earth; and the last is Winter and Water. As the four sides of the court you shall finde foure pleasant Meditations. The first is of a Flower opening with the Sunne (*Christ*) which is a Meditation on the Purification of the Virgin *Mary*. The second is a Tree set with the Sun (*Christ*) which is a meditation on Palme-sunday; on the third side you shall finde a Rainbow, as on the South, which is a meditation on Great Britains Feast, the fifth of *November*; and on the last side, you shall behold the *Æquator*, or *Æquinoctiall* line, as on the North, which is a meditation on the Annuntiation of the Virgin *Mary*. After you have taken a view of this outward

outward court, you may behold  
the glory of the true High Priest  
Christ Iesus, in the inner Temple.  
First, how he prepares an Imma-  
culate Lamb, his innocent selfe  
(to become a Man) for a Sacrifice  
for the sinnes of the people, on  
Christmasse day, under the Meta-  
phor of the Sunne. Then how he  
sprinckles the precious blood of  
the Covenant on New yeares day,  
under the Metaphor of the Moon.  
Then how he dresses and trims  
the Sacrifice on Ashwednesday  
under the Metaphor of Mars. After  
how he layes the Lamb thus pre-  
pared on the Altar of the Crosse  
on Good friday, under the Meta-  
phor of Saturne. Then how he di-  
stributes or communicates the Sa-  
crifice to the people on Easterday,  
under the Metaphor of Jupiter.  
Then how the sweet incense ther-  
of ascends up to heaven on Ascen-  
sion day, in the Metaphor of Mer-  
cury. And lastly, how the fire from  
B 3 heaven

heaven consumes the Sacrifice on Whitsunday, in the Metaphor of *Venus*. After you have seene the priest execute his Office, you may behold the Glory of *Sanctum Sanctorum*, where first you may take a view of the Ark, wherein the Law of God was put, the precious Manna kept, and *Aarons* flourishing Rod preserved, on All-Saints day, under the Metaphor of the starry heaven. And as there were three things in the Arke, so Astrologers note three things in the starry firmament : First, the North-pole, which I name the East-pole, on the Epiphany. Then the South-pole, which I fix on Innocents day : and lastly, the Zodiacke with which I encompasse all the particular Saints dayes in the yeare. Then you may behold the glorious Cherubins that looke toward the Mercy-seat, on the Feast of Saint *Michael* the Arch-Angell, in the Metaphor of the Christalline heaven.

heaven. And last of all you may have a glimpse of the glorious Propitiatory or Oracle, from whence God revealed himselfe to the children of Israel, on Trinity Sunday, in the metaphor of *Primum mobile*. Thus having seene the out side of this goodly Fabrick, Now let me demonstrate the reasons which induced my fancy to cal this Book *A description of an Annuall World*. And they are butt two: First, because, as the *World* is round, so is the *Teare* likewise: Secondly, as the *World* consists of the four Elements, and the firmament of the heavens; so doth the *Teare* also consist of elements and celestiaall bodies. To shew that the world is round, I shall only write what the *Geographers*, who are the describers of the Earth, say, that the Earth and Waters make one entire Globe; and what the *Matematicians* or *Astrologians* (who bend their study in the nature of celestiaall



celestiall bodies) affirme, That  
 this Globe of Earth and Water is  
 incompassed round about with  
 the Elements of Airre and Fire, and  
 that those elements are circled a-  
 bout with the seven Planets in  
 seven severall Spheares, and that  
 those Planets are embraced with  
 the starry Firmament, and that in-  
 cluded within the circuit of the  
 Christallin Heaven, which is com-  
 prehended in the *Primum mobile*,  
 or first moving heaven: which  
 three first are in three proper  
 Orbs, beyond which is *Calam Em-  
 pyreum*, which they, nor no man is  
 able to describe. And all these  
 doe shew, that the compasse of  
 the world is round as a bowle or  
 circle, which is signified by the  
 severall terms of Globes, Sphears  
 and Orbes. And that the Yeare  
 likewise is round, the very name  
 thereof doth import; for the *La-  
 tin* name *Annus* signifies a Ring or  
 Circle. But besides the Name, the  
 Nature

Nature of the yeare doth shew its Annuall or circular Motion, for times and seasons in the yeare swiftly whirle round about; and still where it last ended, there it begins againe. As in a cart-wheele the severall spokes follow one another in their round or winding motion: that as that spoke which was but now upon the earth, is presently ascended up in the aire, and so comes to the earth againe: so the seasons of the yeare follow one another. The Spring followes the Winter, the Summer succeeds the Spring; & Autumne followes the Summer, and so comes to be Winter againe. Secondly, as the world consists of foure Elements, seven Planets, the starry Firmament, Christallin and first moving heaven, so I have shewed, and by the assistance of the Almighty, I doe intend in this following treatise to make manifest, that the seasons of the yeare may have an equivalent



equivalent correspondence with the elements, the dayes which our Church hath ordained to be solemnely kept, in remembrance of the meritorious acts of our Saviour may well be compared to the Planets, and the particular Saints dayes, and other Festivities to the other three celestially Spheares. Now I will conclude this Proeme with a prayer to God : that it would please him so to assist, direct, and guide me in this worke, and all other godly resolutions and enterprises that I shall take in hand, that as the yeare keeps and continues in its annuall or circular course, so I likewise may be never weary of well doing, nor give over my heavenly race of piety, but hold out to the end ; that still as I end, so I may begin againe in new obedience, and new wayes of godlinesse : that so having lived the life of grace here on this globe of earth and water ;

I may hereafter live the life of glory, in that most glorious Orbe or Spheare of the highest heaven, whose circumference is past all humane capacity. *Amen.*

A briefe description of the  
*four Quarters of the Teare.*

**A**S in mans body there are four humours, *Sanguine, Choler, Melancholy, and Phlegme*; & as all compounded bodies consist of four elements, *Aire, Fire, Earth, and Water*; so likewise in the yeare agreeable to these are four seasons; the *Spring, Summer, Harvest, and Winter*; or as the Earth is divided into four parts, *Europe, Asia, Africa, and America*: And as in the World are four corners, commonly called the four winds, *East, West, North, and South*; so accordingly the yeare is divided into four parts,  
which

which I terme the foure corners of the outward court of this rough hew'd building, to wit, *Ver*, *Aestas*, *Autumnus* and *Hyems*.

First, *Ver*, or the Spring, like a young lively youth, of a sanguine complexion, rosie cheeks, smooth face, of light and nimble motion, casteth a cheerefull and lovely look upon the face of the earth, and with a Greene, fragrant, and lightsome mantle, cloathes her grosse body, in variety of wholesome hearbs, sweet flowers, delicious fruit, and nourishing grain, for the use of Man and all creatures. Now it is that Fowles of the aire couple, beasts of the earth increase, and fish of the water multiply in abundance, and leaue the deepe to live in more shallow places. The countrey life is most pleasant, and the aire most pure and wholesome: to which element this season is resembled: For as the nature of the aire is hot  
and

and moist, so is the Spring or sanguine complexion of a cheerefull and comfortable condition. Therefore I conclude this season with a prayer to God, that (as in the spring all vegetative and sensitive creatures begin to grow and increase upon the face of the earth and waters; so) it would please him to sow in my heart such saving seed, that now I may begin to grow and increase in spirituall knowledge, and bring forth the pleasant fruit of a holy life and righteous conversation, to the glory and praise of God, the good of my neighbour, and salvation of my owne soule.

Secondly, *Autum* or Summer, like a man of full growth, strong and lusty, in the prime of his strength, with a fierce and fiery aspect parcheth & withereth grass and graine: for now he is at the highest, floods at the lowest, the seas most patient, and the winds most

most calme, the earth suted in her richest imbroidery distributeth her bounty to the use of living creatures; flowers are now in their bravery, fruits in their prime, and all creatures in their lustre. The Sun is now in his chiefest strength, and is as hot as fire, which is the Mêtaphor to which I compare this quafter of the yeare : for as the element of fire is hot and dry, so is the quality of Summer, or humour of choler. The lesson that I gather from hence is, that as the Summer ripens all grains & fruits, so doe I desire of God to send downe the Son of righteousness into my soule, to quicken, inflame, and ripen the graces of his Spirit sowne therein by the seed of his sacred Word, that I may seeme beautifull and lovely as a burning and shining lampe in the midst of a froward generation, that others of greater gifts seeing some little sparke of goodnesse in me, may be incited

incited thereby far to exceed and excell me, in vertuous qualities and commendable works.

Thirdly, *Autumnus* or Harvest, like an ancient man with a white head and gray beard, of a ripe age, full of good workes in his youth and strength, performed with an austere, solid, melancholy and sage countenance, looking upon the face of the earth with a favourable aspect, renders to the toyling Husband-man the fruits of his former labours: for now grasse is mowne, corne reaped, fruits gathered, leaves fall, flowers fade, and the earth loseth her former beauty; floods increase, springs decrease, and all creatures lose their strength and vigour, and the most part of sensible creatures seeke shelter against the stormy ensuing Winter: and therefore well compared to the earth, being cold and dry, of a solid temper, grosse body, and lumpish disposition,



tion, (though the naturall quality of this quarter is cold and moist as water.) Now the use that I learn from hence is, to pray to God to send his illuminating Spirit into my heart, that I may seriously consider, and wisely ponder all my former actions, & from thence gather and receive the comfortable fruit of the good God hath enabled me to performe, and truly, heartily, and unfeignedly repent of those things I have done that I should not, against God, my neighbour, or my selfe: that thereby I may prepare and labour to make my selfe ready with such strong and approved furniture as may be able to defend me against the blustrous and stormy assaults of the flesh, the world, and the devill, at the winter of pale face death.

Fourthly, *Hyem* or Winter, like an angry old man worne out with cares, perplexed with griefe, and impatient



impatient in suffering, with a waspish, fretfull; and phlegmatick countenance, looketh upon the face of the earth: for now the blustering winds break forth; causing the billoyes of the Ocean to swell, threatening to swallow the sea-toft Mariner: floods are up, and the cold aire taketh away the strength and vigour from all creatures. The pores of the earth are shut by the extreame coldness of the aire; beasts and cattell seek for shelters; Monsters, Serpents, and ravenous creatures for dens; fowles betake themselves to the warmest regions, and fishes to the deepest waters: so that whatsoever the cheerfull Spring, and comfortable Summer did bring forth and nourish, this quarter doth destroy and vanish. In nature it is cold and moist as the waters (yet the true naturall quality of this quarter is cold and dry as earth) and well likened thereto, because

of their roaring and turbulent motions; for the Winter is for the most part tempestuous and stormy, in mighty winds, flabby rain, thrilling haile and snow, nipping frost, and chilling cold. Now the use that I draw from hence, is, the consideration of old age; that I having by the enablement of Gods Spirit finished the delightfull and pleasant flower of my age in the growth of piety, the flourishing Summer of my dayes in vertuous and commendable actions, and the fruitfull contemplation and meditation of the good I have performed, may by *Faith* and *Love* seeke and provide for my poore soule a safe harbour in the Merits of my blessed Saviour, against the approaching winter of old age, when the sun of naturall heat declineth, the frost of chilling griefs perplex mee, and the blustrous stormes of slanderous tongues backbite me. And so laying and bequea-

bequeathing my body quietly and comfortably in the bed of the grave, my soule may with joy and alacrity ascend to receive a new growth in eternall glory, with God and the rest of his chosen vessels.

A Flower, or a Meditation  
on the Purification of the  
Virgin MARY.

**T**Hus having shaped the foure corners of the outward Court of this building, I should now let you take a view of the foure sides thereof. Therefore as on the East you may be pleased to behold a fragrant and glorious Flower, on which, or rather in which the Sun of Righteousnesse did arise: Now that I may with more pleasure demonstrate the vertues thereof, as a *preludium* to the following discourse, I am bold to make relati-

on of this fancy. As I lay musing  
in my bed, me thought I was upon  
the sudden wrapt into the ele-  
ment of fire, & looking about me,  
I saw no living creature therein.  
And being much scorched by the  
fervent heat thereof, I descended  
from thence into the coole aire,  
and there I beheld a glorious  
Rain-bow, upon which I was go-  
ing to sit downe, but me thought  
Jove seeing my insolency and  
pride, cast me into the sea, where  
I swimming like a fish in troubled  
waters, could not meet either fish  
or any other creature; so being  
weary with swimming, got on  
shore. And as soone as I arrived  
on the land, I beheld a glorious  
Tree, under the branches where-  
of I thought to repose my selfe  
and rest; but being cold and wet,  
I was enforced to go into the fresh  
aire, to receive the comfortable  
heat of the Sun to drie and warme  
me. And walking in a garden I  
beheld

beheld the fairest flower that ever was seene; and being ravished with the sight thereof, but much more with the smell, I had a desire to pluck it up by the roots, & as I was taking hold on it, presently the Gardiner came to me, and told me that I must take heed that I doe not too rashly touch it, lest I might deerely pay for it, for that it was set there for shew and favour, but not to be toucht by me nor any; which threatning I fearing presently awaked, and understood the morall thereof to be to this effect; that I having undertaken to make a description of the whole Universe in the Holydayes of the yeare; and having according to my dull fancy in the former Meditation demonstrated the foure parts thereof, my mind was much troubled to find some daies in the yeare equivalent to the effects of the elements. And having examined every Festivall day

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throughout the year, I could not find any one day to make a fit resemblance either of fish in the water, or of the Worme *Pirasta* in the fire, but only found a delightful Flower and a flourishing Tree, which came from the element of the earth, and a glorious Rainebow, an effect of the aire. The Flower I found on this daies Solemnity in the life of the Virgin Mary. And to shew that she was a blessed Flower sprung from the root of Jesse, Nazareth which was the place of her Nativity signifies a Flower; and our Saviour that sprung from her is called *The flower of the field*: So here we have a Flower (*Christ*) sprung from a Flower (*Mary*) in a Flower. *Nazareth*. Now as a Flower is fragrant for smell, and delightfull to look upon; so was the Virgin Mary odiferous in bearing the sweet savour of life unto life in her wombe, and much more pleasant for our imitation,



tation, in the variety of her beautifull and excellent vertues, bearing Christ in her heart by faith. Therefore I will write of this blessed Flower, as she is learnedly compared to King *Solomons Throne*, in these particulars. First, that *Throne was the royall Seat* of a King, and she, the *royall Mother*, the receptacle of the *King of Kings*. Secondly, in that *Throne* none but the King only sate; & in *her wombe*, Christ only lay. Thirdly, in that seat, *Salomon* sat to judge all the people; and in that *flesh which Christ* took of her, shall he sit to judge all the people, even the *quick and dead*. Fourthly, that *Throne* was made of *Ivory* (a part of a most chaste beast :) and she of the most purest *Ivory*, even *Chastity* it selfe, being an *Immaculate* and perpetuall *Virgin*. And, as long kept *Ivory* turnes red, so long kept *Virginity* (as in her) turnes into *martyrdom*. Fifthly, that *Ivory* was covered over



over with the best gold; and her chaste body was gloriously enriched with the beames of the Godhead, when the Holy Ghost came upon her. Sixthly, the top of the Throne was not covered, but round (the most perfect figure :) And she, all round; without any base corners of iniquity: a most perfect and good woman. Seventhly, this Throne had six steps, that made it high; and Mary had six graces, that made her eminent, grace upon grace. A modest woman is a ladder of graces. The first step whereof in her was her wisdom, Luke 1. 29. when the Angell came unto her, and declared a blessed message, shee thought what manner of salutation that might be: And in the Chapter following, vers. 19. she pondered & considered: And in the 52. verse after, she kept these sayings in her heart; she thought, she pondered, and laid to heart the Contents of the Gospel. A great signe of wisdom: nay indeed

indeed, the truest wisdom of all. The second degree, is her modesty; like a good Maid, she feared, or was abashed at the presence of a man. And she answered the Angell in very few words: this sweet silence is a great vertue, in a woman kinde. And she was troubled at the manner of the salutation; to heare her owne commendations from the Angell. The more that goodnesse is commended, the more it feares. Theeves steale our goods; and commendations our vertues: therefore she was troubled; a great signe of modesty. The third degree, is her chastity, she was a Virgin; we have proofes enough of it, she herselfe sayes so, I have not knowne man. And the Angell findes her where a Virgin should be: she was not gadding abroad: he found her at home, and within. The fourth degree is her Faith: she doubts not of the great mystery of that wonderfull conception, nor requires a signe.

signe, (as Zachary did at the conception of Iohn Baptist ;) her, *How can this be, is not like his, Whence shall I know this?* She only enquire of the *meanes*; since she *knowes not man*; she had read in the Law, and beleewed, that a virgin should conceive, but she never read of the *meanes*, that was never before revealed to man, but reserved for the mouth of an Angell. Zachary doubted of the Angell Gabriels words, even in the ordinary course of nature; and required a signe, therefore he was dumbe, and sung not his *Benedictus*, till his son Iohn was born: She asked no signe; but admiring a worke above nature, beleeves the same Angell, and was made a signe her selfe. (*Behold a Virgin shall conceive, was a signe to Ahas.*) And she sings her *Magnificat*, before her *sonne was borne*. And a further demonstration of her strong Faith, was at the Mariage in Canaan; in that she was assured whatsoever  
 Christ

Christ commanded, should be so  
 accomplished: though it was against  
 the ordinary course of nature, to  
 turne water into wine. The first de-  
 gree was her obedience; she consents,  
 and becomes readily obedient to  
 the will of God, in saying, *Be it un-  
 to me according to thy word.* The  
 last degree is her humility: which is  
 the adjunct to her obedience: she  
 last words before the *AB* of the  
 Incarnation (the *He is unto me*) are,  
*behold the Hand-maid of the Lord.*  
 That is her profession, to be a ser-  
 vant, in humility: what sublime  
 humility is this? she is made the Mo-  
 ther of God, and yet she calls herself  
 an Hand-maid. This made one say,  
 that the humility of the Virgin  
 was the heavenly Ladder, by which  
 our God descended to the Earth.  
 Had she not been humbled to the  
 Handmaide of the Lord, she had ne-  
 ver sung, *He hath done great things.*  
 Virginity would not serve the turn,  
 if it were not accompanied with  
 humility: *virginity:*

*virginity* : S. Bernard was of that  
 minde. To *virginity* (sayes he)  
 you are invited, to *humility* you  
 are compelled. Of *Virginity* it is  
 said, Let him that is able receive this :  
 but of *humility*, except you become  
 as one of these little ones, ye cannot  
 enter into the Kingdome of Heaven :  
 without *virginity* you may be sa-  
 ved, without *humility*, you can-  
 not. And in this very point, he con-  
 cludes, and is bold to say, that  
 without *humility*, the *virginity* of  
 the blessed *Virgin Mary* her selfe  
 had never bene acceptable. You  
 (saith he to the proud virgins  
 of his time) forget *humility*, and  
 glory in your *virginity* : But *Mary*,  
 forgetting her *virginity*, glories in  
 her *humility*. Be not proud of  
*virginity* : for in the Parable of the  
 Ten, there was as many foolish as  
 wise. These six vertues were in her,  
 as six steps in *Salomon's Throne*,  
 which once got over, *Salomon*, or  
 rather a greater than *Salomon*, re-  
 posed

posed in it, where, after he was set,  
he had the *Dua Manus*, the sup-  
porters of each side the Throne, (the  
*Father* and the *Holy Ghost*) that ne-  
ver left, nor utterly faild him. And  
at his descent, the *twelve Lions*  
(the *twelve Apostles*) that shall here-  
after sit on *twelve Thrones* them-  
selves, and judge the *twelve Tribes*  
of *Israel*. And as the *Queene of Sa-*  
*ba* came to see, and offer Gifts to  
*Salomon*, sitting in his Throne: So  
came the *Easterne Sages* to adore,  
and offer to *Christ*, sitting in his  
Throne, even in the Lap of this *bles-*  
*sed Virgin Mather*; where *Salomon*  
in all his royalty was not like him.  
Such was this *Paradise*, which God  
prepared to make our *second A-*  
*dam* in. Yet how gloriously soever  
she be compared, the burden of  
her song is, *He hath respect to the*  
*humble*; and all that she professeth  
is, that she is the *Handmaid of the*  
*Lord*.  
Now should I write the Story  
of



of her life, according as it is related in the blessed Gospel, or as I finde it written by other learned Authors. I should only shew you a Map of misery and mirror of patience. As her very name, if it be derived from *Marab*, signifies, a person that is oppressed with carefullnesse and grieve, exposed to all misery and calamity, and prest with continuall vexation and mourning; so her whole life related by the learned, demonstrates that she was continually molested and overwhelmed with penury, excessive travails, and unsupportable perplexities. For though she came from the noble stock of many famous Kings of Israel and Juda, being the daughter of *Eliakim*, of the house of *David*; yet by reason of the mutation of worldly felicity, shee was possessed with no great wealth. And so according to her estate a man of mean condition, *Ioseph*, a Carpenter of the same



same lineage of the Tribe of *Juda*, the son of *Jacob* (who was the brother of *Heli*) whose wife the said *Jacob*, according to the Leviticall Law, after his said brothers decease, married; so raising up seed unto his brother, *Ioseph* the sonne of *Heli* (according to *Saint Lukes* Gospell) made choice of her for his spouse. And their poverty is more evident, in that they were not of ability (when they were called to the generall taxation) to get roome in an Inne, but faine to take up their lodging in a poore, cold, and comfortlesse manger. For her laborious travell, first she went to *Jerusalem*, being three-score and foure miles from *Nazareth*, to which place, of necessity she was to passe over diverse high and steepe hils, as *Mount Gilboa*, whereon King *Saul* kild himselfe, *Mount Gerizim* and *Hebal*, upon which the blessings and curses were denounced, and *Mount Ephraim*

Ephraim, upon which *Ebed* kild  
*Eglon* King of the Moabites. Then  
when her Childe was two yeares  
old, with whom she and *Ioseph*, to  
accomplish the Word of the Lord,  
*Hosea* 11. 1. and for feare of *Herods*  
cruelty, were constrained to flye  
into *Egypt* and continued all the  
dayes of *Herods* cruell reigne at  
*Hermopolis*, one of the chiefe Ci-  
ties of *Egypt*, three hundred and  
foure miles from *Jerusalem*, to  
which place of necessity they were  
to passe thorow a barren and un-  
fruitfull wildernesse, full of rocks  
and sands, destitute of waters, and  
subject to many dangers, inhabi-  
ted by a rude and barbarous peo-  
ple, called *Saracens*, who take  
their beginning from *Ishmael*, and  
as he, so they are very cunning  
in shooting and hunting, and live  
upon robbery and spoile. In so  
much as Merchants at this day are  
constrained to go in great compa-  
nies, lest they should be endan-  
gered

gered by them and savage beasts  
which abound in those places.  
And by reason of the winds and  
fands, they are enforced to guide  
their journey by the Compasse,  
as men do that saile by Sea. Yet  
thorow this wilderness did *Ioseph*  
and *Mary* passe, with the Child  
*Iesus*, out of *Judea* into *Egypt*;  
where they were in danger of  
theeves, subject to be smothered  
by the fands, constrained to tra-  
uell over high rocks and moun-  
tains, and to rest in feare of Li-  
ons, Beares, and other beasts of  
prey, that greatly abound there:  
besides, other discommodities  
were incident unto them; as want  
of meat, drink, and other necessa-  
ries, there being little water to be  
found there. After, when they  
came from thence to *Nazareth*,  
(he with *Ioseph* went every yeare  
to the *Passeover* at *Jerusalem*), for  
the space of fourtene yeares to-  
gether, about which time *Mary*  
Dyed.

dyed, when Christ was sixteene  
 yeares old, and her selfe thirty.  
 And as kinde related, during her  
 pilgrimage in this world, which  
 was nine and fifty yeares, she tra-  
 velled 3506 miles, besides petty  
 journeyes not worth relation. And  
 last of all for her perplexity and  
 vexation of spirit; behold and see  
 if the prophesie of *Simeon* was not  
 fully accomplished in her, that a  
 sword should passe thorow her  
 soule. Besides the miseries which  
 she sustained in her travell into  
 Egypt, as is above specified, when  
 she had carefully brought up her  
 Son for the space of twelve years,  
 by remissenesse and neglect, she  
 with *Ioseph* thought him lost, and  
 were faine to seek him three daies  
 sorrowing. After, losing her lo-  
 ving Associate, yet I beleieve  
 without any carnall knowledge  
 in the prime of her dayes, it was  
 no small vexation to her minde.  
 But last of all, when her blessed  
 Sonne

Sonne was to sustaine the wrath  
of God and punishment for the  
sinne of man; to see him reviled  
by the accursed Priests Scribes  
and Pharisees nailed to the crosse  
by the mercilesse Jewes, and his  
side pierced with a Speare by the  
cruell Souldier, sorrow and griefe  
did even cut her heart a sunder;  
but that she was armed with in-  
vincible patience, and comforted  
by her Son and Saviours glorious  
Resurrection and Ascension. And  
so from the Passion of Christ to  
her death, which was twelve  
yeares, she lived with the beloved  
Disciple St. John the Evangelist in  
Ierusalem, and was buried in the  
Garden called *Gethsemane*.

Thus having described the  
beautifull lustre of this pleasant  
Flower, and felt the odiferous  
favour of this heavenly Plant, look  
on all pray you, one ship more  
spring from this fragrant Flower,  
which I had almost forgot, and

that is her religious care and conformity to the Leviticall Law, or decent order in the Church of God that then was, viz. her circumcising her Son the eighth day, her presenting him to the Lord, and purifying her selfe as on this day, according as God by Moses prescribed. For as Christ had no original sinne, so he needed not to be circumcised, as shal be shewed on New yeares day; so likewise the Virgin needed not this outward purifying, which figured our cleansing from original sin, wherein the child conceived and born, polluteth his Mother, which was not so in this, for both the conception and birth of Christ was supernaturall, for she is said to have *swallowed the Child*, beyond the ordinary strength of women, who need a Midwife; neither was she troubled with the usuall flux of other women in their Parturition, being free from the thing hereby signified.



nished; or, a sinfull child; therefore the common opinion is, that Christ came forth without any paine, helpe or pollution, the wombe of the Virgin remaining stur, even as the Sun-beams pierce the solid glasse without hurting it, for she received no humane seed, but was with childe by the Holy Ghost. Now why this ceremony of sanctifying was used unto Christ, by presenting him in the Temple, and making an oblation for him, is thus answered by Iunio, That Christ was ever holy from eternitie as he was God, and from the very moment of his conception as he was Man; wherefore he was not presented before the Father, nor sanctified for himselfe, but for us, according to the ceremony of the Law. Now such things as in the Scriptures are said to be sanctified, are either sanctified indeed, by Institution, or Sacrament. Indeed, in their Nature, or by de-



claration: In Nature, when by the grace of God things are made holy, which were not so before; by declaration, when things before holy, are manifested to be so. Secondly, by Institution things are sanctified by vertue of Gods command, and promise of blessing; as the Sabbath is sanctified. Thirdly, by Sacrament things are sanctified, either absolutely, or relatively, that is, both by signification, and by the truth of the thing signified. And thus Christ was sanctified, though he be the truth of the Sacrament. First, because being Man he would obey the Law, under which he was made: Secondly, that he might sanctifie the Law in his own Person. By Institution, he was sanctified for us, we receiving the blessing through him, as our first borne, and Priest, abrogating the Leviticall Priesthood. And by manifestation he was sanctified, when by observing this

this Law he was declared holy. Wherefore this act of the Virgin being voluntary, as I have shewed, it was to shew her zeale and conformity to the decent orders of the Church of God. To this might be added her constant course in keeping the Pasleover every year, which was a work of great labour & travell. But now these ceremoniall shadowes at the presence of the most glorious bright Sunne Christ Jesus, vanishing away, the Christian Church in all ages since hath in place, or in stead of the Jewes Purification, ordeined and instituted the purification of the heart, by a true, lively, and justifying Faith, and the purification of the life, by unfeined and hearty repentance, in that commendable and decent order of Churching women after their great deliverance from their pain and perill of child-birth, & enioyneth them to bring not (as then) a lambe, or

two young pigeons, but (the sum of all Legal sacrifices) hearty prayer and thanksgiving, which consists not onely in the lippes, but in the life and conversation. Therefore every religious & wise woman will not be so wedded to their own opinion or selfe conceit, to think that it is any disparagement to her person (be she never so great) or a point of Popery, to give publick praise to God in his Church, but will be willing (as *Mary* here was) to conforme themselves to the godly discipline of the publick worshipping of God in his Church (if ability of body hinder not) as well as zealous in their own private devotions; for they well know, that one duty of Piety ought not to juggle out another, and that it is very requisite that our private and voluntary obsequies should give place to publick solemnities. The sacrifice appointed for this solemnity makes this

this apparant : for the Turtle and the Dove are both mourners, or if you will, both signify the divine worship of God ; yet ought not the one to hinder the harmony of the other : for the solitary Turtle, and the affable Dove, do both together set forth the secret tears, and publick meetings of Gods people in divine worship : for the Turtle signifies *chastity*, and the Dove *simplicity*. It being observed, if the Turtle having once lost his mate, he careth not for seeking any other, and the simple and chaste conversation of the faithful is an acceptable sacrifice of righteousness unto the Lord. Now they (saith Calvin) are deceived, that think the Law of Purification to be but a politick law, for God hereby would set before the Jewes eyes the corruption of their nature, and the remedy of divine Grace, & did not appoint this only for the purifying of the wife as polluted

polluted towards her husband, but this one law doth abundantly prove originall sin; it being hereby intimated, that the child cometh into the world so impure, as that the very mother is polluted hereby. The offering was for the redemption of the first-borne, *Levit. 12. 6.* And hereby it appeareth, That *Joseph* and *Mary* were very poore, otherwise they should have offered a lamb. Whereas the child was before presented with gold, it is not to bee thought that they brought him any great quantity, but some little offering, more for honour than for enriching. It is to be considered, wherefore a pair of Turtles or two Pigeons were now offered. The Turtle is most in loquacitie among Birds; and the Dove in mildnesse: And such is *Jesus* become unto us, being most milde: And *Christ* as the Turtle by the voice of his Gospell, and the sincere preaching thereof, allureth

lureth the whole world unto him, and filleth the Garden of his Church with his own melodies, as it is seene at this day, *The voice of this Turtle is heard in our Land.* For the confirmation of the truth of Christs presentation in the Temple, Saint Luke reports, That after forty daies from his Birth, or two and thirty daies from the Circumcision, His Mother brought him thither, according to the Law of Moses, and withall recounteth two strange things which happened at the same time, to wit, That two grave and reverend persons, Simon, surnamed the Just, and Anna the Prophetesse, (both of singular sanctity amongst the Jewes) coming into the Temple at the very same time, took notice of him, and acknowledged him publikely for the Messias and Saviour of the world, fore-telling also, by the spirit of prophesie, divers particular things that were to ensue, both to  
Christ



Christ and Christians, and especially by his Mother the blessed Virgin, which things being published at that time, and confirmed afterwards by the event, doe well declare, that this narration of Saint Luke could not be forged; as also the number of particular circumstances set downe about the time, place and persons, most notoriously knowne to all Jerusalem; as for Anna, shee had lived from her youth untill fourescore years of age in the Temple, and thereby was knowne to the most part of Iury. And Beale doth from her draw a mystery, and makes of *anna* a figure of the Church, which is by Gods grace, in that shee was the daughter of Phannuel, which signifies the face of God, and of the Tribe of Isser, signifying Blessednesse: her age being fourescore and foure years, and her married estate seven; which being applyed unto the dayes of Davids week, the age of



of mans life, doth signifie, That the doctrine of the twelve Apostles should bee the rule of the Church in all ages; for twelve multiplied by seven, makes fourscore and foure, the age of *Anna*, which signifies Grace. And as for *Simion*, he was the Scholler of the most famous *Hilleh*, and condisciple to *Jonathan*, maker of the Chaldee Paraphrase; and the Jewes Thalmud confesseth, that by the death of these two men, (especially of *Simion*,) failed the great Synagogue, called *Sanhedrin*; w<sup>ch</sup> after the captivity of Babylon untill *Mirak* time supplied (in a sort) the spirit of prophesie, that was expressly in Israel before the said Captivity. From both which person this among other things is observable, that Christ came first unto *Simion*, which signifies obedience, an emblem of the Law, who taking hold on Christ, desired them to die or depart in peace.

But when Christ came unto *Anna*, a figure of the Gospell, shee confessed unto the Lord, and gave thanks, seeing the Salvation of the World in Israel, and was comforted in Jesus her redeemer and Saviour, who desired to live for ever with Grace. From all which see the honour that was done to Christ from both sexes; *Simeon* an old man, *Anna* an old widow; *Zachary* a Priest, *Elizabeth* a married woman, and *Mary* a Virgin, were all inspired with the spirit of prophesie to give testimony unto Christs Incarnation.

Now I will conclude the Meditation of this day, in contemplation of the rare graces of Gods Spirit in this Virgin Flower, and pray to God that it would please him to infuse into my soule by the breath of his Spirit, the sweet savour thereof, that so I expressing by godly imitation the pleasant fruit thereof in my life and conversation,

versation, may (as shee on this day did present the first fruits of her wombe, and offered the legall sacrifice that God by Moses prescribed) from hence forth consecrate and present the first fruits of the ensuing pilgrimage I have to run in this miserable world, wholly to the glory and praise of God, the good of others, and salvation of my owne soule. And so daily offering the Lambes Patience, the Doves Innocence, and the Turtles Chastity, may grow as a young Plant, flourish as a pleasant Flower, and in a ripe age be gathered into the Garner of a heavenly habitation. All which I pray God grant, not for any merits of mine owne (for I am in my selfe unworthy of the least graine of saving Grace) but for the merits of my All-sufficient Saviour Christ Jesus: To whom with the Almighty Father, and sanctifying Spirit, three Persons and one: onely wise God be ascribed

ascribed all Honour, Glory, and  
praise, from henceforth, and for  
ever. Amen.

## A TREE.

Or

*A Meditation on Palme Sunday.*

**I**N the former Meditation you  
have viewed a fragrant Flower.  
Now as opposite to that, you may  
be pleased to behold a flourishing  
Tree, upon which the *Sonne of  
Righteousnesse* did set. And as a  
Tree I consider it, first in its root  
or station; secondly, in its fruit or  
operation. First, for its root or  
foundation, to know the reasons  
why this day is called *Palme* sun-  
day, my small learning cannot ful-  
ly decide nor determine, for the  
Gospell appointed or set apart for  
the publique service of God on  
this day makes no mention of  
*Palme*, nor any thing that hath Re-  
ference thereto: for whereas

*Palme,*

*Palme* is a note of Victory and Triumph; this dayes Gospell contrary thereto makes a sad relation of our Saviours Death and Passion. And the Gospel that seemes more to correspond with the name of this day (and as some affirme) was usually read in Churches in former times on this day, is not unfitly stated upon the first of the foure Sundayes before the day of our Saviours Nativity, called Advent Sunday, because those Sundayes are appointed for us as preparatories to entertaine the benefits of Christs incarnation into our souls, as the Jewes did his corporall presence into Jerusalem, with great joy and triumph. So the chiefe reason (as I conceive) why this victorious *Palmes Gospell* is thus transplanted from this day to Advent Sunday, and yet that this day should still retaine the name, is (as before is specified) to be as *John Baptist* was, a fore-runner, or har-  
E binger.

binger, to prepare the way for the  
 comming of the great King Christ Ie-  
 sus into this Annall World : or  
 thus, the root of this dayes deno-  
 mination springs from these two  
 grounds or causes. First, because  
 that as this day falls alwayes in the  
 Spring season ; and *Palme* (as some  
 note) is one of the first Trees that  
 buds : so men that are ratio-  
 nall Trees in the Spring of their  
 age, as soone as they come to  
 knowledge, should prepare them-  
 selves for the entertainment of  
 Christ into their hearts, by striving  
 to grow in piety and spirituall un-  
 derstanding. 2. Because (as some  
 say) *Palm* delighteth & flourisheth  
 most by the rivers side ; so Christ  
 and all Christians flourish and be-  
 come most victorious by the trou-  
 blefome waters of persecution and  
 affliction. To prove the veritie  
 hereof : All writers almost affirme  
 this same very day Christ went to  
 Jerusalem in that triumphant



manner, as in the Gospel is related, five dayes before his Passion; to shew that in suffering he became victorious over sin, death, and all the Temptation of the Devill, and in dying hee overcame death, which gave the Church (anciently) occasion to goe in procession with *Palmes* in their hands on this day, from whence it was called *Palme-sunday*. Thus having briefly demonstrated the radical foundation of this dayes denomination, I should now shew you the fructification thereof. For though the *Palme* (which grows in our Island) beares no fruit at all, but onely a spongie or soft blossome growes upon it, thereby (as I conceive) to shew the vanity of all worldly honour and triumphs, (of which *Palme* is an Embleme) yet this *Annuall Palme* (as the *Date-tree*) will afford as many fruitfull meditations, as there are words in the Gospel, as is learnedly accompi-



shed by that pious Gentleman Mr. *Austin* in his divine Meditations, out of whose pleasant Garden I will only gather this sweet and delightfull fruit of *Humility*, which growes upon the top of this Tree, and yet it is to be seene in every branch thereof: for *Humility* the *higher* it is, the *lower* it will stoope: therefore as it is the conclusion of his, so it shall be the period of my meditation for this day, on which our blessed Saviour by his *Humility* triumphed over the Pride of the world, and ascended to true glory, by suffering death upon the ignominious crosse. For better explanation hereof, view the story, and you shall find, that among all his *Pampe*, and applause of the people, (when all the Citie of *Ierusalem* was moved at his *Magnificent* entrance) hee himselfe gave a great example of *Humility*, in riding so simply on a poore *Ass*, with no better a *saddle* than a *cloake*, or some such

such *sight* thing cast on him : how-  
ever, the people triumph round  
about him, he was humble enough  
himselſe : he tooke ſmall *Pride* in  
it : for, while they applauded, he  
wept ; there was *Humility* running  
*downe his cheekes*. Indeed it *honoured*  
the *Citie*, that hee would *thus*  
ride into it, but it *humbled* him : He  
was never in any great *Honour*, in  
all his life, but twice ; at *this time*,  
and in the *Transfiguration*, there he  
talked with *Moses* and *Elias* con-  
cerning his *Death* ; and charged his  
*Disciples* to tell no man of his *Glo-*  
*ry* : And ( *here* ) he is going to his  
*Death*, indeed ; and *Weepes* in the  
miſt of his *Glory*. And this *Honour*  
continued with him but a *ſmall*  
time neither : for, they that *thus*  
admir'd him in the *morning*, would  
none of them give him a *lodging*  
at night, he was to goe back againe  
to *Bethany* to bed : and within leſſe  
than a *weeke* after, they were *much*  
*worſe* altered toward him, which

hee full well knew, that knew the  
 thoughts of all men ; therefore  
 looking on, and fore-seeing them  
 (a sort of false Traytors to his life)  
 hee had little cause to bee proud, or  
 Ioyfull at their acclamations, though  
 he suffered them : for, will you see  
 what followed? Now they cry Ho-  
 sanna, to the Sonne of David ; then  
 they cry, Take him away, take him  
 away: Crucifie him, crucifie him : Now  
 they cry King of Israel ; then they  
 cry, wee have no King but Cesar.  
 Now they cut down boughs, to strew  
 the way for him, to ride on : then,  
 they cut down a Tree to make a crosse  
 to hang him on : Now they cast  
 their garments before him, then  
 they cast lots for his Garments :  
 Now they cry, Blessed is he that com-  
 meth in the Name of the Lord ; but  
 then, cursed is hee that hangs on the  
 crosse. We see what became of this  
 exaltation, and how it ended. If he  
 were ever truly exalted indeed, it  
 was his Humility that exalted him :  
 nay,

nay, he only tooke *Humility* for his  
*Exaltation*; for, when he meant one  
 of his greatest *Humiliations* (even  
 that on the *croffe*) hee sayes of it,  
 When the *Sonne of Man* shall be ex-  
 alted, &c. No *exaltation* would he  
 admit in this life *unmingled with*  
*humility*; for which cause the Apo-  
 stle saith, That (after death) God  
 hath *exalted*; nay, God hath *high-*  
*ly exalted* him. It may well be *his*  
*Song*, as it was *his Mothers*, (*He hath*  
*exalted the humble and meeke*.) But  
 this is not the day of that *Cata-*  
*strophe*, and small *exaltation* that  
 was an *unmingled* one, and is an  
*Argument* fit for Easter-day: wee  
 are now *meditating* of the begin-  
 ning of *his Passion*, in *Teares*, even  
 this day of his *seeming* *Glory*, and  
 therefore our *object* is principally  
 his *humility*; his *emptying himselfe*  
 even to the *bottom*, and becom-  
 ming of *no account*; his *humility*,  
 in going to his *death* for us: from  
 which, if I could learne this one

*short rule, (of Saint Bernard) it will be use enough, that since the lower he made himselfe in humility, the greater hee shewed himselfe in Charity, I might say from the bottome of my soule; In as much as Christ made himselfe vile for us, so and much more should I make him precious and deare to me! Mark (O man) that art but earth; see thy God humbled, and be not Proud; and since he is Ioynd to thee, bee not ungrateful to him; so shalt thou (in the end) be exalted to him, that for his Humility was exalted to the right hand of God. Thus if I could be as a Tree planted by the waters side, rooted in Faith, growne up in Humility, spread abroad by Charity, and fruitfull in all kinde of good workes, I should in due time bee transplanted from this valley of Teares to a Garden of Pleasure, the Paradise of God, where I should for ever reigne in perfect glory with Christ who is*  
gone

gone before to prepare a place for  
those that are followers of him in  
*Humility.*

## OF A RAINBOW,

Or,

*A Meditation on the fifth day of  
November.*

**T**He third side or wall of this  
outward Court, is as on the  
South; in which I have fixed a de-  
lightsome *Rainbow*: But I am no  
Astronomer, and therefore can-  
not artificially show you how the  
*Rainbow* becomes ingédred in the  
Aire, when the glorious Sun with  
his golden and bright beames is  
just opposite against a waterish  
cloud, which presently causeth its  
moist Timpany to powre out and  
empty it selfe upon the place from  
whence it receives its borrowed  
liquor: neither doe I intend to  
show you the variety of colours  
that



that are to be found therein. But I will briefly write thereof, as it is a signe or token of Gods love and mercy to mankind, *Gen. 9. 13.* *Behold (saith God) I set my Bow in the cloud, and it shall be for a signe of the Covenant betweene me and the earth:* So this day is by Act of Parliament (according to a like president in the Word of God, *Hester 9. 27.*) set in the yeare as a signe or pledge of Gods love and mercy to us of this Nation, in commemoration of that great and miraculous deliverance from that unparallel'd intended Gunpowder Treason, to assure us, that if we continue in the true Religion, depend and put our whole trust and confidence in God, and walke in the way of his Precepts, he will never leave nor forsake us; so that neither of those two mercilesse enemies of mankind, Water or Fire, complotted by the accursed crafty inventions of bloody minded men, shall ever have

have power to destroy us : For though sometimes he may for our triall suffer the little Pinace of his Church to be almost covered with waves, yet in his due time he will arise out of his slumber, to still the raging of the tempestuous Sea, for the safegard of his little Barke.

When the proud papistical and presumptuous Spanyard in 88. thought himseffe sure of this little Island, and was upon the brinck of victory in his own imagination; though his ships were many and strong, his warlike provision and munition great, and his people without number, yet God by one small blast of his fury, in a moment of time, by weak means, did dissipate & overhelme his ships in the narrow Seas, where his strong and warlike provision was confounded, and his numerous multitude drowned, even as *Pharaoh* and his Hoast in the Red-sea.

So as on this day, when the vipers

perous brood of papisticall Englishmen, for the extirpation of the true Religion, and overthrow of all policie of the State, had contrived, and almost brought to effect their intended bloody, monstrous & prodigious Powderplot: They thinking every thing had beene sure, and they to rule the Land as they pleased; when the King and Queen, Prince, and all the Flower of the Nobility, the most of the reverend Clergy, Prudent Judges, and wise Counsellors of the Land, should have beene with one fatall blow cut off, and blowne into the trembling Aire with a horrible thunderclap in a *mist* of darknesse and *cloud* of powder, yet even then upon the point of destruction, Gods all-discerning Eye by the light of an obscure Letter discovered, disclosed and confounded this devillish designe, begotten in hell, and hatcht at Rome. But, God be praised, this  
Cock-

Cockatrice was this day broke in the shell, this Brat was smothered in the cradle; and this fruit never came to perfection, but was cropt in the bud : And whereas they thought to have swallowed us up quick, when there was none to help; in the same place they themselves, I mean their limbs, were set as signes of wonderment and amazement. The particulars of the story be briefly thus; When that rare *Phenix*, of blessed memory, *Queen Elizabeth* expired, as soone as that glorious *Sunne King James*, of like happy memory arose in this Islands Hemisphere; Papists like Locusts swarmed almost in every corner of the Land, expecting an alteration, or at least a toleration for their Religion: But when they saw their hopes frustrated, and being denied the aid and assistance of forren Princes (who had made peace with this Land) to effect their trayterous  
com-

combination, then most wickedly, divelishly, and unnaturally, they began to complot this damnable designe, in manner following.

In the yeare of our Lord 1603, in the beginning of the said Kings reigne, this horrible Treason was first of all contrived and invented by *Robert Catesby* Elquire, as he confessed at his death, and took all upon himselfe, excusing the rest, that they were allured and seduced by him. And as he himself related to *Thomas Winter* and *John Wright* Gentlemen, in these words: I have bethought (said he) of a way, at one instant to deliver us from all bonds and without any forreigne helpe to replant againe the Catholick religion, which was to blow up the Parliament house with Gunpowder: for (said hee) in that place have they done us all the mischief, and perchance God hath design'd that place for their punishment. This device they all applauded

applauded and commended ; for this said *Winter* struck at the root, and would breed a confusion fit to beget new alterations: but they were very fearefull of the miscar-rying thereof, lest if it should not take effect, the scandall would be so great, which their Catholick religion should sustaine thereby, as not only their enemies, but their friends also would with good reason condemne them, as *Winter* himselfe confessed. Therefore he went over beyond Sea and acquainted *Guido Fawkes* therewith, who thereupon came into *England* with him ; and at the beginning of *Easter Terme* acquainted *Thomas Percy* therewith, and about the middle of the said Terme they five, to wit, *Catesby*, *Percy*, *Winter*, *Wright*, and *Fawkes*, met behinde *S. Clements Church*, and in a chamber where no body else was, upon a Primer gave to each other an oath for secrecy, and in the next roome



roome heard Masse, and received the Sacrament thereupon : then they went about the Plot, and for that purpose *Percy* hired a houle next the Parliament house, of *Why-niard* keeper of the Wardrobe, and *Fawkes* underwent the name of *Percy*s man, calling himselfe *Johnson*. *Catesby* provided a house at *Lambeth* to keep provision of powder, wood, and other materials for their intended mine, which they made ready there, and in the night conveyed them by boat to their house by the Parliament to avoid suspition by often comming thither, and one *Keyes* was the keeper of *Lambeth* house, as *Fawkes* was of the other; so having all things thus prepar'd, with fit tools, baked meats, and other necessities, the lesse to need sending abroad, begun to make the Mine the eleventh of *December*, 1604. and shortly after took *Christopher Wright*, and *Robert Winter Esqu.* into

into their fellowship, with like oath for secrecy and ~~Parker~~ Flood as Sentinel to defery any man that came neere to give them warning. And as they were a working, opportunity was given to hire a feller, in which they laid the powder and left the mine.

Then because they wanted money, they took into their fellowship Sir *Bernard Digby*, who promised 1500 pounds, and *Thomas Tresham* who promised 2000 pounds, *Percy* promised all hee could get of the Earle of Northumberlands rents, which was about 4000 pounds, to provide galloping horses, and other provisions: so they bought thirty six barrells of Powder, which they covered with wood and coales, and put them in the said feller. All things sorting thus fit for their purpose, they had laid the plot thus: that *Percy* should undertake to craze upon the Duke of *York*,  
 .no F because

because of his acquaintance in Court, (for they thought the Prince would be with his Father at the Parliament) and take him into his custody, because he with another Gentleman might enter the chamber without suspicion, & having some dozen others at severall doores to expect his coming, and two or three on horseback at the Court gate to receive him, he should (the blow being given, untill which time he should attend the Dukes chamber) carry him safe away, for they supposed most of the Court would be absent, and such as were there not expecting or unprovided for any such matter, would not make much resistance. For the Lady Elizabeth, It were easie to surprize her in the countrey by drawing friends together to a hunting near the Lord Harringtons, And Ashby, Mr. Casenby's house, being not far off, was a fit place for preparati-

on.

on. Then for money and horses, they thought they could provide in any reasonable manner (having the Heire apparent) and the first knowledge by foure or five daies was ods sufficient. Thus while they thought all things sure and safe for their intended enterprise, God whose eye sees into the secrets of all mens hearts, and knowes their thoughts long before, by a strange and miraculous event discovered all this horrible Treason; for the Saturday, which was but ten daies before the Parliament, one of the Lord Mounteagles Footmen was met by an unknown man of a reasonable tall personage, and delivered him a Letter, charging him to put it into his Lords hand; which when the Lord had read, could not tell what construction to make of it, whether as a foolish Pasquill, or as a thing of consequence; yet concluded not to keep it secret, but presently shew'd

reveald it to the Earl of Salisbury, who acquainted three other of the Privie Councell therewith, and they upon mature advice among themselves wondered at the strange contents thereof, would not make too much inquisition therinto, without first acquainting the King therewith: so upon Alholland day presented it to his Majesty; the Contents whereof follow.

My Lord, out of the love I beare to some of your friends, I have a care of your preservation: therefore I would advise you as you tender your life, to devise some excuse to shift off your attendance at this Parliament, for God and man have concurred to punish the wickednesse of this time; and think not slightly of this advertisement, but retire your selfe into your countrey, where you may expect the event in safety: for though there be no appearance of any sterre, yet if they shall receive a terrible blow this Parliament.

Parliament, and yet they shall not see  
who hurtt them. This counsel must  
not be contemned, because it may do you  
good, and can do you no harme, for  
the danger is past, so soone as you have  
burnt the Letter: and I hope God will  
give you the grace to make good use of  
it: to whose holy protection I com-  
mend you.

The King no sooner read it, but  
after a little pause, and then read-  
ing it over againe, contrary to all  
Grammaticall construction of this  
sentence in the said Letter, That  
they should receive a terrible blow at  
this Parliament, and yet should not  
know who hurtt them, and then joyn-  
ing this sentence immediately fol-  
lowing, for the danger is past as soon  
as you have burnt the Letter, conclu-  
ded that the danger mentioned  
should be some sudden danger:  
for no other Insurrection, Rebel-  
lion, or whatsoever other private  
or desperate attempt could be  
committed or done in time of Par-  
liament.



liament, and the Authors thereof unseene, except it were by Powder, which might be performed by one base Knave in a corner: And therefore wished that the lower roomes under the Parliament House should be narrowly searched, or else there should be no going to Parliament: whereupon the Lord Chamberlaine with the Lord Mounteagle made as it were a carelesse and racklesse search, where they found in the Vault under the Upper house great store of Billets, Faggots, and Coales, which gave just cause of suspicion, and wondred why such extraordinary provision of fuell should be in that house where Mr. Percy had so seldome occasion to remaine: besides viewing M. Perceys alledged man, they thought him to be a very tall desperate fellow: but yet in case this Letter should prove but the *evaporation* of an idle braine, then a curious search

search being made, and nothing found, would not only turn to the generall scandall of the King and State, as being suspicious of every light toy, but lay an ill imputation upon the Earle of Northumberland, this *Thomas Percy* being his Kinsman & confident familiar. Therefore upon pretence of *Whyniards* missing some of the Kings Stuffe, Sir *Thomas Knevit* a Justice of Peace in Westminster, with some small company about midnight, the fourth of *November*, searching the said house found Mr. *Percys* pretended man, standing without doore booted and spur'd, and presently apprehended him: then removing the Coals & Billets found thirty six Barrells of Powder, and other instruments fit for their purpose; and searching *Fawkes*, found in his pocket three Matches, a piece of Touchwood, and a Watch, by which they had tryed how long the Touchwood

F 4      would

would continue burning till it came to the traine of Powder. When *Faulke* saw this Treason discovered, he instantly confessed, That if he had beene within the house, as he was without, when they first laid hands upon him, he would have blown up them, himselfe and all. When the rest of the Traitors knew for certain that all was discovered, they fled out of the City, and went to *Dunchurch* at *Sir Everard Digbyes* lodging, where they were met by *John Grou* one of their Associates, who with others had stolne seven or eight great Horses out of a Stable in *Warwickshire*. And seeing they could not prevaile with a private blow, they went about to practise rebellion, dreaming to themselves that they had the vertue of a Snowball, that by running up and downe the countrey they might increase their company; but as in the other, so in this also they were deceived

deceived: for the greatest company that ever they could get together was not passing fourescore, and those most of their servants and Tenants; and much adoe they had to keepe them from stealing from them. And at last were all beuten, killed, taken, and dispersed, by the Sheriffe of Worcester, not knowing any thing of the Treason, but only upon their riotous assembly, and stealing the Horses. And see herein Gods judgements, being in the house of one *Stephen Lillerton*, by chance a sparke of fire fell into a Paper of Powder, & burnt *Caterby*, *Rockwood*, and *Grunde*. And in the same house by the said Sheriffe and his company *Percy* and *Cowley* were shot and kild, and their heads cut off and set on the ends of the Parliament house, and the rest had triall at Westminster, and were drawne hanged and quartered, their heads fixed on London Bridge,

Bridge, and their limbes upon the gates of the City.

Thus having seene the true relation of this unparallell'd Treason, may I not very well compare it to the Rainbow an effect of the Aire? for it apparantly appears to proceed from the Prince of the Aire, who *rules in the hearts of the children of disobedience*, and dwells in utter darknesse: And these delight to worke and be in darke vaults with darke Lanthornes, agreeable to their blinde religion.

But if this devillish stratagem of the Prince of Darknesse and Miners of Antichrist had taken effect, which (God be praised) is discovered and defeated, wee should have then seene the Image of the last and terrible day, when *the Sunne of man shall descend in flaming fire, to render vengeance to them that know not God, and obey not the Gospel*: we should have heard louder cryes & lamentations, then  
the

the mournings of Adadrimmon in the valley of Megiddo. When Sovereign Majestie and Ecclesiasticall and civill authority, and publick justice, and all the honour and dignity of the Kingdome should have layne in the dust, or floated in the Aire. The King our Head, the Queene our fertile Mother, and those young and hopefull Olive Plants, not theirs, but ours, our reverend Clergy, our honourable Nobility, the faithfull Counsellors, the grave Judges, the greatest part of the worthiest Knights and Gentry, as well as of the wisest Burgesles, the Clerkes of the Crowne, Councell, Signet, Seals, or of any other principall Iudgement seat; all the learned Lawyers, together with an infinite number of common people,

Nay, their furious rage should not only have lighted upon reasonable and sensible creatures, without distinction either of degree, sex,



sex, or age, but even the insensible  
 stocks and stones should not have  
 been free of their fury. The Hall  
 of Iustice, the House of Parlia-  
 ment, the Church used for the Co-  
 ronation of our Kings, the monu-  
 ments of our former Princes, the  
 Crowne and all other markes of  
 Royalty. All the Records, as well  
 of Parliament, as of every parti-  
 cular mans right, with a number  
 of Charters, and such like, should  
 all have been comprehended un-  
 der that fearfull *Chaos*: and so the  
 Earth (as it were) opened should  
 have sent forth such sulphur'd  
 smoke, furious flames, and fear-  
 full thunder, as should by their  
 diabolicall doomesday, have de-  
 stroyed and defaced in the twink-  
 ling of an eye, not only our then  
 living Princes and people, but e-  
 ven our insensible Monuments re-  
 served for future ages. And so not  
 only we, but the memory of us  
 and ours, should have been thus  
 extinguished

extinguished in an instant.

O Lord, what wonderfull distractions and dismall confusion would have beene then in the Land! when they who alone could set order in such a time, were all on the sudden swept away; when the blame of so horrible a Massacre should have beene laid upon the most zealous professors of the truth; when the Paper Bulls should have been fixed upon the Gates of our chiefeest Cities, exposing the lives and estates of all that had not the mark of the Beast in their forehead, to spoile, ruine, and destruction.

How would Atheists, Papists, Bankrupts, and all kind of malecontents have made havock of all things! how would they have triumphed in the down-fall, and danced in the ashes of the Church and Commonwealth! How soone would they have turned this most flourishing Island into a desert!

*Our*

*Our ancient River, the river Thames,*  
*into the dead Sea, our land into*  
*Acheldama, a field of blood, our*  
*strongest Towers, and most mag-*  
*nificent buildings into a Babel of*  
*confusion, our chiefe Cities into*  
*Golgotha's, places of dead mens*  
*sculs. Cursed bee the wrath of all*  
*traiterous Papists, for it was fierce,*  
*and their rage, for it was cruell,*  
*may monstrous and prodigious, to*  
*cut off the root and all the branch-*  
*es at one blow, to remove and o-*  
*verthrow the foundation of Re-*  
*ligion and Policy with one lift, to*  
*offer up the royall stem, and the*  
*flower of all the Nobility and*  
*Gentry, the Lords Spirituall and*  
*Temporall, the Bishops, Earles,*  
*Barons, Judges, Knights and Bur-*  
*gessees, as a Holocaust or whole*  
*burnt offering to the Moloch of*  
*Rome. O let it not be told in Gath*  
*nor published in Ascalon, lest the*  
*Hethien and Infidels abhor the*  
*name of our Nation that bred up*  
*such*

such Vipers, or blaspheme the holy profession of Christians for their sakes. Or if the report of such a crying or rather *thundering sinne*, cannot but be heard to the uttermost parts of the Earth, let the authors and actors be descried, to be no true beleevers, but Hereticks and Miscreants; no servants of Christ, but factors for Anti-christ: and let the Turks, & Moors, and Indians, and all Pagans, together with seduced Papists in the world know, that thou O Lord *whom we worship in spirit and truth*, didst miraculously detect and graciously prevent this bloody design, intrapping the wicked devisers in the *work of their own hands*, and taking the Incendiary in his own traine. *The waters saw thee, O God, the waters saw, and swelled against the proud Spanish Fleet; the winds saw thee, O God, the windes saw thee, and furiously blustered at it; and both windes*  
*and*

and Scar-shed the, in dissipating and overwhelming it in the narrow Seas. And now the fire and Powder saw thee O God, and it flew in the eyes and faces of them that would have put out all the eyes of this Island, and defaced the whole beauty of this Kingdom for ever.

Death received the word, and destruction observed Law, & confusion it selfe kept order in blowing up their estates, and carrying up their quarters, and fixing them for a terror to all Jesuited traitors over that house, and in the very place which they would have with Gunpowder sent up all the principall Members of our body Politique: every eye may now see that dreadfull judgement denounced in thy Word fallen upon the eyes that waited for the destruction of our Church and Commonwealth. The young Ravens of the valley peck at them, and the fowles

fowles of heauen have eaten them.

Thus hast thou hitherto fought  
for thine anointed and thy dearest  
Spouse, and thou art still the same  
God, with whom there are issues  
even out of death it selfe. Wherefore  
we beseech thee, set our affiance  
in Thee, and fashion our love  
more and more unto thee; imprint  
the memory of this wonderfull  
deliverance in our hearts, and the  
hearts of our seed, with the point  
of a Diamond, that the children  
that are yet unborn, may in succeeding  
ages praise thee for it. Give us  
a sight and sence of our crimson  
and scarlet finnes, that brought us  
so neere even to the brink of so  
bloody a destruction and utter de-  
solation, and open the eyes of the  
Sien of Israel, that they may in their  
our day looke to these things that be-  
long to our plagues, and prevent the  
danger, and hinder the growth of  
that Romish weed, which if it be  
not cut off by the execution of

G

wholesome



wholesome lawes (in that kinde provided) in time will overrunne the Garden of thy Spouse, and destroy all her pleasant plants and flowers. Set them up seriously to consider that though the match by thy providence be taken out of the hand of the Traitors, that the danger is not yet past: but that they must follow the traine, and search the lowest and darkest corners of the Truth, and dig into the Barrell of Powder, and finding that it was digged out of the rock and foundation of the Jesuits Treason, that they ought to bend all their forces, and by armes and lawes suppress it and keepe out the grand enemy of the Truth and our peace, that he never get footing in this Kingdom. Let no such myths of faine glosses and pretences be cast before their eyes, but that they may clearly see that the Bishop of Rome is the Engineer of these warres, Jesuiticall doctrine

and

and persuasions are the ~~drab~~  
disloyall hearts the *Vaults*, sediti-  
ous counsels & practises the *Tem-  
der*, and idolatrous blinde zeale is  
the fire, that hath heretofore, and  
is alwayes ready to swallow King-  
domes and States, professing the  
truth of the Gospell, in combustion.  
Discover O Lord mine and  
more the man of sin, and make him  
seeme as odious to us, as he is  
hominable in thy sight. After their  
temper, or ~~put~~ them out of this  
kingdome, who are ~~now~~ *now* ~~in~~  
cold, among us. O see the joyfull  
Matters on our birth of *Wednesday*,  
and the dolefull even-song on  
theirs, convinces all enemies of  
the truth, that thou mightily sup-  
portest the frame and labours of  
our Sion, but hast pulled down the  
floore, and wilt in due time the  
walls of their Babylon. *but* ~~we~~  
*Solomon* ~~the~~ *the* ~~Lord~~ *O Lord*,  
but yet thou shalt love thee, be as the  
sunne that goeth forth in his full  
strength. Amen. G 2 A

A description of the *Equator*,  
Or, *estimation* on the *Annunciati-*  
*on* of the *Virgin Mary*.

**A** Supposite to the foregoing  
Rainbow, you may behold  
the *Equinoctiall*, which I have  
placed as in the North side of this  
Court. Now the Reasons why I  
name this dayes commemoration,  
a description of the *Equator* are  
first, because as the *Equator* or  
*Equinoctiall* is a line drawne in the  
midst of Heaven, so was the *Virgin*  
*Mary* at this time (as some Geogra-  
phers affirme) in the middest of  
the earth at *Nazareth*, a City in the  
Tribe of *Zebulon*, three dayes jour-  
ney from *Jerusalem*.

Secondly, as the Sunne com-  
ming into the *Equator* makes the  
day and night of equal distance,  
so also Christ the Son of Righte-  
ousnesse at this day comming by  
divine inspiration or semination  
into

into the wombe of the blessed Virgin; The cloudy night of the ceremoniall Law, and the bright day of the glorious Gospell were now upon even tearmes. The law like the Moon having enlightned the world for almost two thousand yeares: as some say, gives place to the Sun of the Gospell to finish his race, *to enlighten them that sat in the darknesse* of ignorance and shadow of ceremoniall figures and types.

But as yet this Sun did not break forth, it was hid under a cloud, as on this day it newly entered into this blessed *Equator*. For now it was that the blessed Virgin by a celestially creature, *An Angell* of great power, *Gabriel* by name, sent from the blessed Trinity, was shewed the wonderfull conception of her Lord and Maker, that she should bring him forth, that by his word brought forth all things, that she should be a Mo-

that, and yet a Virgin; That the  
Holy Ghost should come upon her, and  
the power of the most High should  
overshadow her.

There is a wonder above all won-  
ders, for from eternity it was ne-  
ver heard, that Eternity should  
enter into the Kalendar of Time,  
that Imminity should be compre-  
hended, Infinity bounded, Ubi-  
quity inclosed, and the Deity in-  
carnated. Yet this day the hea-  
venly marriage of the humane  
Nature with the Divine, by an un-  
conceivable hypostaticall union  
was declared, that it should be  
consummated in the undefiled  
bed of the Virgin Mary.

This contract was long before  
all time made in heaven, and spo-  
ken of by Prophets ever since the  
world began. The promised seed of  
the woman, in Adams time, typified  
in the heavenly den in Gedsons fleece  
in these particulars: First, as that  
fleece, so the Virgin received this  
heavenly

heavenly dew, when all the world  
was barren; besides here, second-  
ly, the filling that fleece, was a  
signe of the Jewes delivery; and  
the conception of this Virgin a  
signe, and a beginning of ours.  
Thirdly, this fleece received the  
dew without hurt to the wooll:  
and this Virgin conceived this im-  
mortal dew, without the corrup-  
tion of her flesh. Fourthly, Gedeon  
suing out his dew, and filled a  
vessell with it. And Mary brings  
forth her son (that fills this great  
Vessell, the World, and all that is  
in it.) But lastly, in this the exceeds  
the fleece of Gedeon's for of the  
fleece of her body, Christ made  
himselfe a Garment (even his own  
flesh) which he wearet to this day,  
and will doe for ever. This was  
foretold by Esay expressly. Behold  
a Virgin shall conceive, and bring  
forth a Sonne. And in a figurative  
speech by Jeremy, Behold, saith he,  
the Lord will make a new thing upon  
earth,



earth, a woman shall compass a man.  
 A strange saying; yet true, for it  
 was no new thing for one of man-  
 kind to bee made of another: so  
 was Eve of Adams long since; for a  
 man to be made without man and  
 woman is older, for so was Adam;  
 And for one to be made of man  
 and woman, is almost as old, and  
 much more common; but for one  
 to be made of a woman without  
 man, that's a rare and new thing  
 indeed. And so was Christ only.

And to shew it is a new worke,  
 we begin our accounts and recko-  
 nings as from this day, and date the  
 year accordingly. This month the  
 year begins to conceive and bring  
 forth fruite in the delightfull  
 Springs and some affirme that God  
 began the worlds creation as on  
 this day, to shew that all things be-  
 come new.

For the confirmation of the  
 truth of this glorious conception,  
 consider the predictions before  
 rehear-

rehearsed, and many other, as of  
the time; Gen. 49. 10. The Scepter  
shall not depart from Juda, nor a Law-  
giver from between his feet untill  
Shiloh come; Of the place, Esay 9. 1.  
The Land of Zabulon and Nephthali,  
neare the way of the sea beyond Iord-  
dan, and Galilee of the Gentiles, a peo-  
ple that sat in darknesse, and in the  
shadow of death, shew in great light;  
And of his line and stocke, Esay 11. 1.  
There shall come a Rod out of the stem  
of Jesse, and a branch shall grow out of  
his roots. Some other ancient

The very manner thereof is ve-  
ry observable, and the Message or  
Annunciation made unto the Vir-  
gin by the Angell, as it is related  
by the Evangelists, and Fathers  
make it apparent and conspici-  
ous: for albeit it depend princi-  
pally upon the relation and credit  
of the Virgin her selfe, who was  
only privie thereunto, and upon  
the testimony of Ioseph, to whom it  
was revealed by the same Angell  
after-

afterwards, yet we may consider the circumstances of the thing in selfe, as first the simplicity of both the reporters, then how that it is not likely that *Ioseph* being Just (as is described) would have concealed a thing so much against himselfe, and against the Law, if he had not been some way assured of the truth thereof. Thirdly, the innocence of the Virgin (who was not past foureteen yeares old at that time, as *Saint Augustin* and some other ancient Fathers doe prove by manifest arguments.) Althefese things doe make it improbable that shee would invent such a thing of her selfe. And finally, the strange prophesie w<sup>ch</sup> shee uttered in her Canticle of *Magnificat*, and which we see now fulfilled (albeit at that time very unlikely) to wit, that all *Generations should call her blessed*, doe make it plainly appeare that the matter must needs be true.

But

But why stand I thus upon that which is an Article of our Beliefe, and requires more the mouth of Faith to receive and apprehend it, then the hand or tongue of humane reason to demonstrate or describe it: for he is anathematized that doth not beleieve this Gospel; therefore I will now leave to write any further of this story, and apply this dayes worke in these uses: First in contemplation of the *Aquas* (my heart) stated in the midst of my body. Christ the Sonne infused therein by the Spirit of God, making (so long as I live in this vale of misery, if it were possible) my spirit all and civill actions of even distance, both in the service of God and duties of my calling, that I may endeavour truly to worship and serve God in spirit and body, which are both Gods workmanship. And if on either side it should exceed, not to bee as on this day,

the

the most part in the dark night of mens traditions, and newly entering into the day of spiritual illumination, but rather that the night of cloudy shadows should vanish and give place to the day of spirituall verities: Yet I doe conceive it requisite and very fit that in the Church and service of God there should be decent, comely and reverent conformity and uniformity used and exercised therein by all, to expresse and make manifest our profession before men.

Secondly, in invocation to God, that it would please him to send downe into my heart the messenger of his love (the Holy Ghost) to assure me by manifest signes and tokens set down in his Word, that Christ is formed in my soule, that the Lord of life rules in the triangle of my heart, that the Sonne of God is conceived in my minde, that so beleeving the truth of the dayes commemoration, and finding

ding in my heart the operation of  
this heavenly work, I may now (at  
the year) begin to spring and grow  
in all pious and commendable  
qualities, to the praise and glory of  
God, the comfort of others, and  
endlesse salvation of my owne  
soule. Amen.

## THE SUNNE,

OR,

*A Meditation on the Nativity  
of Christ.*

**T**HUS (though ruggedly) ha-  
ving finished the outward  
Court of this beautifull Fabrick, I  
should now begin to garnish the  
Inner or Middle Temple, and  
therein display the laborious labo-  
rations of the glorious High Priest.  
But when I considered the curious  
carvings, carrells, and orderings, and  
rich materials fit for such a build-  
ing, I stood at a stand, not  
daring



daring further to proceed, considering my owne poverty and insufficiencie, for the performance thereof, especially in the very entrance the splendor of this radiant Sunne did so dazle the eye of my understanding, that I was resolved to rest my selfe in the doore of this Tabernacle; for I doe humbly acknowledge, that I am not enriched with the pure gold of diuine learning, nor the fine silke of sweet eloquence, but yet (I praise God for it) I am indued with some confused notions, as unhew'd timber, ragged expressions, as Badgers skins, and rough invention, as Camels haire, which were of some use in the Tabernacle, as well as gold, purple silke, and fine linnen therefore having laid the foundation of this worke, and reared it up to the first story, I would not be accounted a foolish builder, to leave off in the middle of my worke: so though I have not such  
elegant

elegant expressions and learned  
 divisions as the learned, yet I will  
 assay to make a coarse peece of  
 worke thereof. And though I  
 have not such Eagle eyes as to be-  
 hold the Divinity of this glorious  
 Sunne, yet being covered with the  
 vail of humanity, my tender  
 weak eyes may looke upon him,  
 and see him as on this day to arise  
 in the firmament of his Church, as  
 the Sun of righteousness, with his  
 ling under his wings; for Salvation  
 sprung from on high this day both  
 as for us and for the world.

Now as the Sunne, I will here  
 write of him in those usuall names  
 by which the Sun is called; which  
 will lively demonstrate the com-  
 parative nature of either, if my  
 dark expressions do not too much  
 eclipse the influence. The naturall  
 Sun is called by foure names, Sol,  
 Apollo, Phœbus and Titius. First he  
 is called Sol because he appeares  
 alone. High in the light, standing as  
 his

his presence. There is but one Sun  
in the Firmament, so likewise  
Christ is the only begotten Sonne  
of God by eternall generation: o-  
thers are the sons of God by adop-  
tion. He the holy one of God, e-  
ven holinesse it selfe in the ab-  
stract; others are holy by donati-  
on in the concrete. He the onely  
Saviour of mankind, no salvati-  
on but by him. he the only inter-  
cessor and mediator between God  
and man, excluding Saints and  
Angels. He *the light* that came in-  
to the world, without whom is  
darknesse. In brieffe he is the only  
King that governs, defends, & pro-  
tectes the Saints, the only Priest  
that offered himselfe a Sacrifice  
for the redemption of mankind,  
and the only Prophet that shewed  
the way of salvation to his chosen  
so equivalent to *Sol* & *bell* as in *nu*  
Secondly, the naturall Sunbe is  
called *Apollo* the God of wisdom,  
knowledge, and learning. He that

said

was

was famous in his time for Musick, Physick, Poetry, and Divination : so in like manner Christ is the eternall wisdome of the Father, & the fountain of al heavenly knowledge, the true Physitian of the soule, the good Samaritan that binds up the broken hearted, heals the afflicted spirit, and mollifies the hard dispositions of mans depraved nature frozen in sinne and wickednesse ; he that only can make the sad heart rejoyce, and make merry the disconsolate soul, whose soule-ravishing parables, answers, and doctrines, were such as never man spake, of whose Propheties and divinations not one jot or tittle shall fall to the ground without their accomplishment: so the true Prophet, and so divine *Apello*.

Thirdly, the naturall Sunne is called *Phœbus*; the spring of light, the discoverer of all things, and the expeller of darknesse : so

H Christ

Christ is the true light which enlightneth every man that cometh into the world: of his fulnesse we all receive the light of grace, he is the searcher of the heart, the tryer of our spirits, he knows our thoughts long before, nothing is hid from his sight: he shewes the vanity of the world, the deceitfulnesse of riches, the shame of pleasure, the folly of sport, the danger of greatness, inconstancy of honour and strickt account to be given for all.

At his presence all the grosse darknesse of mans ignorance vanishes, he is the fountaine of knowledge, for all the light that all mankind ever had, have, or shall have, is but as a spark to this Sun, or as a drop to this Ocean, so like *Phæbus*.

And lastly the Sun is called *Titan*, for his burning heat, parching nature and revenging qualities, which he takes upon Grasse and graine in the scorching Summer: so Christ the *Sunne of righteousness*

in the hot Summer of the last judgement, when he shall appear in the clouds with power and great glory, shall take vengeance upon his enemies, and ease him of his adversaries. Then shall he speake unto them in his wrath; and vex them in his hot displeasure. Then when his wrath shall be kindled, and wax hot, he shall wound even Kings in the day of his fury with a Scepter of Iron, and break them in peeces like a potters vessell. Then shall his enemies look upon him whom they have pierced, and be confounded with shame, and consumed for feare of his heavy displeasure; for who is able to abide and stand before that consuming fire? so in this respect as I conceive, agreeable to *Titan*.

Now having taken a view of this glorious Sun, behold him to arise in the rags of our nature, out of the cloudy undefiled bed of the blessed Virgin, in this briefe story.



By consent of all writers both Pagan, Jewish, and Christian, Iesus (whom we beleeve and confesse to be the true Christ, was borne the twenty fifth day of December, *Anno Mundi* 4021, in the end of the forty one yeare of the reigne of the Emperour *Octavius Caesar*, surnamed *Augustus*, which was fifteene yeares before his reigne ended, and in the thirty fourth yeare of *Herods* reigne in Jewry, when the three famous Monarchies of the *Assyrians*, *Persians*, and *Grecians*, was past over and ended, and the *Romans* were entred into the fourth, which was greater than any of the rest according to *Daniels* Prophecy, five hundred yeares before. At this time there was a universall peace over the whole world: for the said Emperour, after five civill warres waged by himselfe, and after infinite broyles and bloodshed in the world raigned peaceably

ably alone for many yeares together, and in token of an universall peace over the whole earth, he caused the Temple gates of *Ianus* to be shut, according to the custome of the Romans in such cases, albeit this happened but twice before from the building of Rome to that time. And the very same day that Christ was borne in *Jury Augustus* commanded in Rome (as afterward was observed) that no man should call him Lord, thereby to signifie the free liberty, rest, joy, and security wherein all men were after so long miseries, which by continuall warres the world had suffered, to fulfill the Prophecie of *Esay* above an hundred yeares before *Daniel*, that at the comming of Christ people should sit in the Tabernacle of peace in sure dwellings and safe resting places.

And againe, he shall be called the Prince of peace, and againe, there shall be no end of peace; and *David*  
long

long before him, in his dayes shall arise *Justice and abundance of peace.*

Now for the particular state of Jewry at Christs Nativity, thus it was, according as *Iosephus* the Jew who was borne within five yeares after Christs Passion, describeth the same. One *Herod* a stranger (whose Grandfather was sexton in Apollos Temple, and his father called *Antipater* was brought up among theeves in *Idumea*) came out of *Idumea*, was risen to acquaintance and favour with the Romans partly by his said fathers meanes, who was (as *Iosephus* words are) a well monied man, industrious and factious, And partly by his owne diligence and ambition, being of himselfe both witty, beautifull, and of excellent rare qualities. By which commendations, he came at length to marry the daughter of *Hyrceanus* King of Iewry, that was descended lineally of the house of *David*, and  
Tribe

Tribe of Iuda ; and by his marriage, obtained of his father in law to be Governour of the Province of Galily under him. But *Hircanus* afterwards falling into the hands of the *Parthians*, that carried him into *Parthia*, *Herod* runne away to Rome, and there by the especiall helpe and favour of *Anthony*, that ruled together in company with *Octavius*, he obtained to be created King of Iury, without any title or interest in the world, for that not only his said father in law *Hyrchanus* was yet alive in *Parthia*, but also his younger brother *Aristobulus*, and three of his sonnes, named *Antigonus*, *Alexander* and *Aristobulus*, and divers others of the blood royall in Iewry. *Herod* then by this means having obtained that Kingdome : procured first to have in his hands the foresaid *Hyrchanus*, and so put him to death : he also brought to the same end, his younger brother

*Aristobulus*, and his three sons likewise, he put to death also his own wife *Mariannes*, that was King *Hircanus* daughter, as also *Alexandra* her Mother, and soon after two of his own sons, which he had by the said *Mariannes*, for that they were of the blood royall of *Juda*. And a little after that againe, he put to death his third son named *Antipater*. He caused also to be slaine at one time forty of the chiefe Noble men of the Tribe of *Juda*, and as *Philo* the Jew writeth, (that lived at the same time with him) he put to death all the *Sanhedrin*, that is, the seventy two Senators of the Tribe of *Juda* that ruled the people. He killed the chiefe of the sect of the Pharisees. He burned the Genealogies of all the Kings and Princes of the house of *Juda*, & caused one *Nicholans Damascenus* an Historiographer that was his servant, to draw out a pedigree for him and his line, as though

though he had descended from the ancient Kings of Juda. He translated the high Priesthood and sold it to strangers, and finally, he so rased, dispersed, and mangled the house of Juda, as not one jot of government, dignity, or principality remained therein. And when he had done all this, then was Iesus of the same house and line of Iuda, borne in Bethle- hem the proper City of *David*, which *David* was the founder and first author of regality in *Juda*. Now then consider the prophesie of *Iacob*, concerning the particuler time of Christs appearance, almost two thousand yeares before these things fell out, *Come hither my children, (said he) that I may tell you the things which are to happen in the latter dayes, &c. The Scepter shall not depart from Iuda, nor a Law-giver from betweene his feet, untill he come, who is to be sent: The expecta- tion of all Nations. Which prophe-*  
sie



ſie that it was fulfilled now at Christs Nativity, when *Herod* had extinguished all Government in Judah : no man can deny, that will acknowledge the things set downe before, which are recorded by writers both of that time, and of the Iewish Nation and Religion themselves. And that it was never fulfilled from *Dauids* dayes (who began the governmēt of the house of Iuda) untill this time, appeareth plainly by all histories and records both divine and prophane. For that from *David*, (who was the first King) unto *Zedechias* that was the last, and dyed in the captivity of Babylon; the Scripture shewes how all the Kings descended of the house of Iuda. And during the time of their captivity in Babylon (which was seventy yeares) the Iewes were alwayes permitted to chuse themselves a Governour of the house of Iuda, whom they called *Resch galuta* :  
and

and after their deliverance from Babylon, *Zorobabel* was their captaine of the same Tribe: and so others after him, untill you come to the *Macchabees*, who were both Captains and Priests: for that they were by the mothers side of the Tribe of *Juda*, and by the fathers side of the Tribe of *Levi*, as *Rabbi Kimchi*. And from these men towne to *Hircanus* and *Aristobulus* whom *Herod* slew, there continued still the same line, as *Iosephus* declareth: so that by this Prophecie it is evident, that Iesus was borne at the proper time appointed for the Messias, when there was neither King nor Captaine, nor High Priest, nor Counsellor, nor any one Governour of the house and Tribe of *Juda* left in *Jury*.

For further prooffe that Christ came incarnate into the world at the time appointed, here might be shewed the destruction of the  
second

second Temple, according to *Daniels* prophesie, after sixty two weekes Christ shall be slaine. The attestation of Oracles, the observation of Rabbins, and expectation of all the Jewes at that time, but I intend brevity; and this is else-where learnedly described by divers famous Writers. Therefore I conclude, as Saint *Luke* declares it in the second Chapter 1. It was (saith he) when *Augustus Caesar* caused the whole world to bee taxed, by taking of every person in all places a penny, wherby they might professe themselves subject to the Roman Emperour, and he might know how many Townes, Cities, and persons were in the whole world under his dominion, and never till then was the like done. Gods providence secretly working in this, that it might bee the more evident that this was the time of the *Messiah*. In whom, as in their common Lord  
and

and Head, people of all Nations throughout the world are united in humble obedience to him their Sovereign. For the rest of the Nativity of our blessed Saviour, it is so learnedly and divinely written by M<sup>r</sup>. *Austin*, that my weake invention is not able in the least measure to imitate, much lesse should this my dim candle shew any light before his bright Sun. Therefore I shut up all with what I find written concerning the Manger in which Christ was laid, which by consent of Antiquity, was a place without the Citie, hewen out of a Rock, and called by the name of a Manger. Saint *Basil* saith, The Birth of Christ was a common Feast for all creatures: Angels came singing, the Stars run about the heavens; the *Magi* are brought from the Gentiles, and the earth receiveth him in a Cave. *Justin Martyr* saith, That because *Ioseph* had no place to turne into Bethle-

hem,

hem, hee went into a Cave neere thereunto. *Origen*, There is shew'd in Bethlehem a cave wherein Christ was born, and in it a Manger. *Theo.* Wee shew no magnificent things, but a Den, a Manger, and a poore Virgin. *Jerome* writes of *Paula*, that shee went into the Den of our Saviour, the Virgins Inne. And *Brocardus*, who travelled thither, saith, It was on the East part of the Citie. And had it not been without the Citie, the Shepherds had not found him, it being late at night, and the City gates shut. And some affirme that part of it remaines to be seen at this day, cut out of rock, not of marble, but other stone, as many mangers be in that country. But whether it was an Inne, or a Cave within or without the City, it is not materiall: yet this shewes the poverty of the Virgin and her Spouse, that they were not able to make any great provision. Now I will conclude this dayes Meditation

ion with that divine Prayer of  
Doctor Featley's, in these words:  
Gracious Lord *Iesus Christ*, the Son  
of God, and *Saviour* of Man, the  
Joy of Angels, and dread of devils,  
the Jewes *Messiah*, and the Gentiles  
Starre, the Hope of the living, and  
the *Resurrection* of the dead, the  
the *Way* to al that come unto thee,  
the *Truth* to all that know thee,  
and the *Life* to all that beleeeve in  
Thee : Make good all thy glori-  
ous and gracious Titles unto mee.  
Lord protect me, *Iesu* save me, *Christ*  
my *annointed King* rule me, my *an-*  
*nointed Priest* sanctifie me, my *an-*  
*nointed Prophet*, reveile unto mee  
the *secrets* of thy *Kingdom*. Oh *Christ*,  
whose Name is an *Oyntment* pow-  
red out; annoint me with the oyle of  
Gladnesse, this day above others.  
This is the day which the Lord hath  
made, I will rejoyce and be glad in it;  
nay, I dare take the note higher  
and sing, This is the day in which the  
Lord was made, I will exult and tri-  
umph



umph in it. Thou which madest all  
 dayes, wert this day *made of a wo-*  
*man, and made under the Law* From  
 all eternity, it *was never heard*, that  
 eternity entred into the Kalender  
 of time, supreme Majesty descen-  
 ded into the womb; *Immensitie* was  
 comprehended, *Infinity* bounded,  
*Ubiquity* inclosed, and the *Deity*  
*incarnated* : Yet this day it was  
 seene; for this day *the Word became*  
*flesh* ; *God became man*, and to effect  
 this wonderfull mystery, a *Virgin*  
 became a Mother : *one deepe calleth*  
*upon another* ; one miracle beget-  
 teth another : the Sunne bringeth  
 forth all other dayes, but this day  
 brought thee forth the *Sunne of*  
*Righteousnesse* ; It we set our voy-  
 ces, and instruments, and heart-  
 strings to the highest straine of joy  
 at the birth of great Kings and  
 Princes ; what ought I to doe at  
 this day, on which thou the *King of*  
*heaven* wast borne upon the earth ?  
 At the marriage of great perso-  
 nages,

nages, men give full scope to all manner of expressions of carnall joy, even oftentimes to the very surtet of the senses with pleasure: how then should I bee ravished with spirituall joy at this time, when heaven and earth, the divine nature and humane were married? The contract was in heaven *before all times*, but the marriage was this day consummated in the undefiled bed of the Virgin. Lord who this day camest downe to me, draw me up to thee, and give mee accessse with more confidence and boldnesse; for now thou art become my Brother and Ally by blood. The rayes of thy divine Majesty will not dazle the eyes of my soule, they being now *veiled with thy flesh*. This day thou didst unite thy selfe to me naturally and substantially, and becamest truly *flesh of my flesh, and bone of my bone*: unite me to thee this day *spiritually*, and make me a true *member of*

*thy mysticall body, that I may be flesh  
of thy flesh, and bone of thy bone. Lord  
thou didst this day participate of  
my humane nature, make me this  
day participate by grace of thy  
divine, so far as I am capable ther-  
of; and impart and communicate  
unto me the merit of al thy actions  
and benefit of all thy sufferings  
in this thy nature. O my Lord and  
my God, who by assuming flesh un-  
to thy divine person, hast sancti-  
fied it, and highly advanced it farre  
above all creatures, keepe me from  
defiling my flesh with sinfull pol-  
lutions; or abasing, or inthralling  
it to Satan. O Son of God, who by  
this incarnate Nature, becamest  
the Sonne of Man, make me the sin-  
full son of man by Grace and A-  
doption to become the son of God.  
And as thou this day according to  
the words of thine Angell wert  
borne to mee, bee borne also in mee,  
that from henceforth I live not, but  
thou in me. Let thy Spirit quicken  
me.*

me, thy *Flesh* nourish me, thy *Wise-*  
*dome* guide me, thy *Grace* sanctifie  
 me, and thy *Word* instruct me. Let  
 the *Holy Ghost*, of *Whom* thou wast  
 conceived, beget thee in me, by the  
*Immortall seed of thy Word*. Let my  
*Faith* conceive thee, my *Profession*  
 bring thee forth, my *Love* embrace  
 thee, and *Devotion* entertaine, and  
 continually keepe thee with mee  
 till thy *second comming* : So come  
 unto mee Lord *Iesus*, come quickly.  
 Amen.

## THE MOONE, OR,

*A Meditation on New-yeares day.*

**A**fter you have taken a view  
 of the Sacrifice prepared (*A*  
*Lambe slain from the beginning*) you  
 may bee pleased to behold how  
 the Priest begins to draw its blood  
 with the sharpe knife of the Cere-  
 monial Law (as on this day) which

may very wel be compared to the Moon from her foure-fold nomination. First shee is called *Lucina*, or *Luna*, because shee is a light which appears in the dark night: so the Ceremoniall Law was as a Light in the night of ignorance, when all the world was in darknesse. God separated the Jewes to himselfe, as *David* saith, *God hath given Lawes unto Iacob, his statutes and ordinances unto Israel: hee hath not dealt so with any other nation, neither have the Heathen knowledge of his Lawes.* Secondly, the Moone is called *Cynthia*, which was an high hill in *Delos*, that shadowed the whole Iland: So these Lawes were but the *shadowes of good things to come*, as *Saint Paul* saith: They were all under a cloud, but *now the vail is taken away, the partition wall is broken*: The Sun appeares, the shadowes vanish, and saving knowledge is apparent to all Nations in the world, that doe not wilfully

wilfully shut their eyes against that light. Thirdly, the Moone is called *Phæbe*, to signifie (as I conceive) that all the splendor and brightnesse she hath it is from the Sun: So these legall Ceremonies came from the *son of righteousness*, the wisdom of the Father, God Almighty commanded, instituted and ordained them: It also shewes that they are true light, though dim and darke. And last of all, the Moone is called *Diana*, the Goddess of Chastitie, to shew her simplicity & purity: so likewise these ceremonies in themselves were harmlesse and undefiled, but may bee abused as they are used. Having taken a view of the Metaphor, see it in the thing it selfe. Circumcision is the cutting off the foreskin of mans flesh, which in Latine is called *Præputium*, whereby God would have *Abraham* and his posterity distinguished from other Nations, and therefore was

I 3                      called



called the signe of the Covenant betweene God and his people; which was to bee performed the eight day after the birth of the child, and they that refused to be circumcised, were to bee cut off from the living, *Gen. 17*. The reason of which Law was to signifie, that all that is begotten of man is corrupt and must bee mortified. Now because Christ, as on this day, subjected himself to this Law. *Epiphanius* writes, that the followers of *Ebion* and *Cerinthus* gather from hence, that Christians ought to be circumcised, because the disciple ought to be as his master is. But he confutes them thus: Christ was not circumcised as a meere Man, as they hold, but being God, he came downe from heaven, by taking the true nature of man, and was circumcised, that this figure might appeare to have the spirituall effect from him, that from thenceforth not figures any more, but

but the truth might be divulged by him, and his Disciples. Hee was circumcised for many causes. First, that he might shew the truth of his flesh against the *Manichees*. Secondly, that it might appeare, that his Humanity was not consubstantiall with his Divinity, against *Apollinaris*. Thirdly, that he brought it not from heaven, against *Valentinus*. Fourthly, that he might confirme Circumcision, which did serve as a figure of his coming. And lastly, that the *Jewes* might have no excuse left unto them: for if he had not been circumcised, they might have said, they could not receive a Christ uncircumcised. *Origen* saith, As we dye with Christ dying, and rise with Christ rising; so wee are circumcised with Christs Circumcision, so that we need not now to be circumcised. *Beda* renders the reason thus, Christ was circumcised, to commend unto us the ver-

tue of obedience by his owne example, and that in compassion he might helpe those, that being set under the Law, were not able to beare the yoke of the Law, and thus hee which came in the similitude of sinfull flesh, doth not refuse the remedy, whereby sinfull flesh was wont to bee cleansed, there being the same remedie against the wound of originall sin in Circumcision, which is now in Baptisme; for as *Athanas.* saith, Nothing else was figured out by Circumcision, but the spoiling of the old generation, in that part of the body was cut away which was the cause of generation : Therefore Christ being without originall sin, needed not to be circumcised, but onely to commend obedience by his example, and to take away the yoke of the Law. For our sakes only hee was circumcised in his flesh, that we in him might be circumcised in spirit; and *Cyri.* saith, that

that Christ was circumcised the eighth day, and so rose againe the eighth day, and intimated unto us the spirituall Circumcision, when he said, *Goe teach all Nations, Baptising them &c.* At the same time he had the Name **JESUS** imposed upon him, which signifieth a Saviour, because he is the salvation of the whole world, which he prefigured in his Circumcision, according to which the Apostle saith, *Yee are circumcised, not with Circumcision made with hands, but with the Circumcision of Christ.* Now it is rendered by some of the Rabbins that the name of the Messias shall be **Jesus** for this reason among others, that as the name of him who first brought the Jewes out of bondage into the Land of promise, was **Iesus** of **Iosuah**, which is all one, so must his name be **Jesus**, that shall the second time deliver them from the bondage wherein they are, and restore

restore them to their old and ancient possession of lewry, which is the chiefe benefit they expect by the Messias: which is true in a spirituall sense. And the expresse name of Iesus was prophesied long before Christ, as it is to be seene in the second book of *Esdas*; which though it be not canonically, yet it is allowed for a good book, in these words of God the Father. Behold, the time shall come when the signe shall appear that I have told, &c. And my son Iesus shall be revealed, with these who are with him. And after those dayes my sonne Christ shall dye, and the earth shall render those that sleepe therein. So now having taken a view of the old Law, let us look into the new: and the rather, because this day is called New-yeares-day, the beginning of the Iulian year. And the Sacrament that came in place of the old is called the Sacrament of initiation,

tiation, the beginning or entrance into a holy profession. And it is as a most effectuall pledge and witnesse of our renewing and restoring by Christ, as it is well set downe in our Common Catechisme in these words. For we being by nature borne in sin and the children of wrath, are by the meritorious blood of Christ made the children of grace; which is lively represented in the element of water: for as water purifieth the uncleannesse of the body, so (saith the Apostle) *The blood of Christ cleanseth us from all sinne: for wee are buried with Christ in Baptisme.* That is, he hath by his death so fully satisfied for our sins, that by his mighty power sin is dead in them that lay hold on him by a true and a lively faith, which with repentance is required in persons to be baptized: for the efficacy of Christs blood signified by the element of water in Baptisme, is not only



only to set before our eyes the expiation and purgation from sinne, but also to demonstrate our livelyhood and growth in grace; for so saith the Apostle, that *like as Christ was raised from the dead to the glory of the Father, so we also should walke in newnesse of life.* Now here are the great benefits we receive by Christ at our initiation, *mortification, and vivification; the casting off the old man, and the putting on of the new.* The death of sinne, and the life of grace. And the duty on our part, that we may be fitted for this great benefit, is a godly resolution joyned with an earnest endeavour to consecrate our selves to the forsaking of sin and wickednesse; and a lively faith, whereby we lay hold and feele the power of this inward washing by the Holy Ghost. Therefore I conclude with the prayer for the day, which I finde excellently framed to my hand in these words.

Most

Most tender and compassionate Lord, now first knowne by thy name *Jesus*, who being the *true Vine* which yeeldeſt the wine that gladdeth the heart, waſt pruned this day with the *ſharpe knife* of *circumciſion*, and b'eddeſt for me, have pittie and compaſſion on me, who with weeping eyes and a bleeding heart come unto thee; beſeeching thee that theſe drops of blood which fell from thee this day may ſatisfie for the ſin of my *Birth*, and the whole ſtreame that ran from all the parts of thy body in the *Garden*, and on the *Croſſe*, may ex-piate all my numberleſſe *actuall ſins*; whether they be ſinnes of lighter tincture, or of a ſkarlet dye: *ſinnes* like *beames*, or ſins like *moats*: *ſins* conceived in the *heart* only, or ſins brought forth into act: *ſins* in my beleeſe, or ſins in my life: *ſins* once committed, or ſins often repeated; *ſins* before or after my calling; *ſins* of impiety againſt thee, or *ſins* of  
Iniquity

*Iniquity against my neighbour, or  
 sins of impurity against my owne  
 flesh: for of all these I have a great  
 load, they are more in number then  
 the haire of my head, they are a bur-  
 den too heavie for me to beare; they  
 lye upon my conscience like so  
 many Talents of lead, and would  
 presse me downe to hell, did not thy  
 mercy take hold of the hand of  
 my faith to support me in hope e-  
 ven above hope. How should I hope  
 if I think upon thy greatnesse? how  
 should I not hope, if I think upon  
 thy goodnesse? How should I hope,  
 if I weigh my sins? How should I not  
 hope, if I weigh thy Merits? How  
 should I hope, if I consider my Acti-  
 ons? How should I not hope, if I  
 consider thy Passions? How should  
 I hope, if I number my Transgressi-  
 ons? How should I not hope, if I  
 number thy Blessings and favours  
 towards me? How should I hope,  
 if I remember how oft I have re-  
 fused grace after it hath bin offe-  
 red*

red unto me? How can I but hope,  
if I remember how oft Grace hath  
been offered unto me after I refused it? And still hope I will, as  
long as thou retainest thy Name  
JESUS, which this day thou receivedst, when thou offeredst the *first*  
*fruits* of thy blood for my *sin*, without which thou couldst not have  
been my JESUS; for so foule and  
festered were my sores, that nothing could heale them but a bloody  
knife. But why should this  
bloody instrument be applyed to  
thy purest, tenderest *Immaculate*  
flesh, made all of Virgins blood?  
There was no *superfluity* to be  
pared off in thee, nor ranke blood to  
be let out: the superfluous skinn  
was on me, yet the *knife* is on thee:  
the festered sores were in my body,  
yet the lance is in thy flesh.  
Thou hast the paine, I the ease;  
thou the smart, I the cure: O  
wonderfull Cure! O more wonderfull  
Love! out of the mouths of babes  
and

and sucklings as thou hast ordained, so maist thou justly challenge *Praise*, who in thy Intancie madest such an assay of my *Redemption*, and tenderedst the *earnest* of thy blood for me. Not nine dayes old thou sheddest drops of blood for mee, far more *precious* than so many drops of the richest Balsamum to cure my wounds. Let all flesh praise thee, who healest it by thy wounds: eternall thanks be given unto thee for thy *Circumcision*, whereby thou hast abolished *Circumcision* it selfe, and provided me an easier remedy of *originall sin*, the sacred Laver of *Regeneration*. Water now serveth in stead of blood, and a gentle rubbing of the flesh for cutting and wounding it. By the *Circumcision* of thy flesh thou hast merited for me the *fulfilling* of thy Fathers promise, and condition of his Covenant to *circumcise the fore-skin of our hearts*. By this thy razor thou hast fitted the  
Tables

Tables of my heart: now write thy  
 Lawes and love in them. By recei-  
 ving this Seale of the Covenant in  
 thy flesh, thou hast sealed to me thy  
 care of me in thy nonage. First, O  
 Lord, I am everlastingly to praise  
 thee for taking my flesh upon thee;  
 and next for leaving part of it with  
 me, as a pledge of thy love thou bea-  
 rest to me from thy Mother's wombe.  
 In thy infantie thou bladdest for  
 me; in thy twelfth years thou ar-  
 guedst for me; in thy youth thou  
 obeyedst for me, and in thy ripe  
 and perfect age thou sufferedst and  
 dyedst for me. To thee therefore,  
 as it is my bounden duty, I offer  
 the beate of my child-hood, the  
 blossoms of my youth, and the fruit  
 of my age. As thou becomest didst  
 set to the work of my Redemption,  
 and on those termes acceptedst the  
 Name JE SUs: So let me becomme  
 give my name to thee, and enter into  
 thy service. Let me beare thy yoke  
 even from my youth. Lord, what

K

this



this day wert circumcised in the flesh; Circumcise me in the heart, that I may in purity, sincerity and uprightnesse of heart walk before thee all the dayes of my life: neither circumcise my heart only, but my ears, eyes, hands, head, and feet, that no superfluity of maliciousnesse, nor impurity remain in me. Now thou hast renewed the face of the earth, renew this day, and repaire thy decayed Image in me. Thou hast begun a new year, begin in me a new Reformation, make mee, I beseech thee, a cleane heart, and renue a right spirit within me. The yeare like the Serpent hath cast off his old skin, and put on a new; so let mee also cast off my old Man, and put on the new Man; and from this day to my old age and death walk in newnesse of life. That I may be a fit guest to bee admitted into the new beaven, where dwelleth Righteousnesse, and to be entertained at thy Table, and drink new Wine with thee in

in thy heavenly Kingdome for evermore. *Amen.*

*M A R S, or a Meditation on  
Aswednesday.*

**I**N time of the ceremonial Law, the Paschall Lambe was commanded to bee roasted with fire, dressed and prepared with sowe hearbs, to be a fitting sacrifice to God for the people. And Christ the true Paschall Lambe in accomplishment thereof, throughout the whole course of his life was continually broyled in the fire of affliction, and seasoned with the sowe revilings and bitter taunts of malicious men, that he might become a pleasant sacrifice to God his Father. Now as the Planet *Mars* is three yeares before he accomplish or fulfill his celestiaall race, so likewise Christ in the race or circuit of his ministeriaall office was three yeares, *viz.* from the one and thir-

tieth yeare of his age to his death. And as *Mars*, though in himselfe inoffensive, yet opposed by contrary aspects, proves fatall; so Christ, if well placed in pious hearts, governes his chosen with the sweet influences of his grace but if opposed by malicious wicked hearts, hee turnes into a consuming fire. Hee is as a good Captaine over his souldiers to keepe them in good order, as a shepherd over his flock, to bring those that obey him into a safe harbour and pleasant pastures; But proves a severe Judge against those that will not be governed by him. And lastly, though the Planet *Mars* be never so much opposed, doth not give over his race, but holds out to the end; so Christ notwithstanding all opposition that ever could be made against him by men, as Jews, Priests, and *Herod*, or devils, as on this day; yet hee continued his course, and vanquished and runne over

over all; even sin, death and hell. For the Fast of Christ at this time is so well and learnedly written by many, that should I adventure to write any thing thereof, or any thing else but what I find writ in learned Authors, I should too much blaze my owne ignorance. Therefore I will briefly write of the Life and Actions of Christ, as they are learnedly described for the confirmation of the Truth, in these words: And first touching the things done by him after his coming out of *Egypt*; (which might bee about the sixth or seventh yeare of his age) untill his Baptisme by Saint *John*; (which was the thirtieth, and as some affirme upon the seventh of October in the middle of the last weeke spoken of by *Daniel*, cap. 9.) there is little recorded; either in Prophane or Ecclesiasticall Writers: for that as Saint *Iustine*, Saint *Crisostome*, Saint *Augustine* and others

doe write, he bestowed that time in the common exercise and labor of mans life; thereby to shew himselfe true Man, and give demonstration how much he detested & hated idlenesse. But after his Baptisme, *viz.* when he was past thirty yeares of age, (for hee was full thirty the twenty five of December) because it was not lawfull for any to be admitted into the ministry before they were so old, *Num.* 4. he began to preach in the moneth of January and February, and his whole doctrine was directed to the manifestation of his Fathers will, and amendment of mans life. It tendeth all to this one ground and principle, *Thou shalt love the Lord thy God with all thy soule, and thy neighbour as thy self.* It was plain, easie, perspicuous and evident, though it treated of most high mysteres. It had neither pompe nor pride of rhetorical words, nor flattering of mans wickednesse, as  
the

the doctrine of many Philosophers had, neither consisted it in unprofitable externall ceremonies, (as the later observation of the Jewish Law did) nor was fraught with carnality and spirit of this world; as the Turkish Alcoran, and other sectaries doctrine is. But all was simplicity, all was spirit, all was truth, all was honesty, all was humility, all was charity. It tooke away or disannulled no one perfect or spirituall point of *Moses* Law, but rather revived, interpreted, fulfilled and made perfect the same. For whereas that commanded external observance, this addeth also internall obedience; whereas that said, *Love your friends*; this adjoyneth, *Love also your enemies*: whereas that commanded wee should not kill, this further commandeth to speake no angry words; whereas that prohibited actuall adultery; this also forbiddeth to covey in the mind: where-



whereas that sayd, Take no interest or usury of a Jew that is thy countryman; this saith, take it of no man whatsoever: whereas that accounted every Jew onely to be thy neighbor; this teacheth every person living to be thy brother: whereas that taught thee to offer up a calfe, a sheepe, or an ox for thy sins; this instructeth thee, to offer up a contrite heart by faith in the blood of him that dyed for all, with a firme and resolute purpose of amendment of life. And finally, this doctrine tendeth wholly to the true, sincere, and perfect service of God thy Lord, that made and redeemed thee, to the exaltation of his onely Name, Power, Goodnesse and Glory; to the depression of mans pride, by the discovering his misery; to the contempt of this world and vaine pompe thereof; to the mortification and subduing of our fleshly appetites; to the true and unfeigned charity

charity of our neighbour ; to the stirring up of our spirit to celestial cogitations ; to peace of conscience, tranquillity of minde, purity of body, consolation of our soul, and in one word, to reduce mankinde againe to a certaine estate of innocency, simplicity, and Angelicall sanctity upon earth, with his eye fixed only in the eternall inheritance of Gods kingdome in heaven.

This was the doctrine delivered by Jesus : which is the same that the Prophets foretold should be delivered by the Messias. And for his life and conversation, by the testimony of his greatest adversaries, it was more admirable then his doctrine ; His life being a most lively table, wherein the perfection of all his doctrine was expressed, a man of such gravity as never in his life was noted to laugh : of such humility as being the Son of God, he scarce used in this world

world the dignity of a servant; of such sweet and milde behaviour, as all the injuries of his enemies never wrested from him one angry word. Finally he was such an one as he was described by *Esay* many ages before he was borne, in these words; *he shall not cry nor contend, neither shall any man heare his voice in the streets: a bruised reed he shall not breake, nor the smoking flax bee will not quench, &c* And as his life and conversation was foretold by Prophets, so his miraculous works also were foretold by the Prophet *Esay* & others, which did consist of internall, and externall acts. For first the calling and retaining of his Apostles and other followers, who were of divers callings, states, conditions, trades, and occupations in the world. And yet all upon the sudden left both father and mother, wife, children, and other temporall respects, and followed him who had nothing to

to give or promise them in this world. A man that never spake them fair, or uttered doctrine that was not repugnant to the sensuality of this life, as may appeare by their owne writings and testimonies of him. A man that was contemned by the better sort, as then it might seeme; that is, by the wise and learned of that countrey, and especially disliked by them that were in government as a dangerous and troublesome man to the state, one that had neither friends to beare him out, nor a house to put his head in. And yet, notwithstanding all this, that worldly men and women and some such also as were great sinners, & loose livers before should leave all their worldly hope, stay and condition, to follow such a man, with so great inconveniencies, losses, dangers, and disfavours as they did; and should continue with him in all his afflictions, and

and be content to dye and lose their lives rather then forsake him or abandon his service. This (I say) is such a miracle, as never in the world fell out the like, and must needs bee granted by his chiefest enemies to be supernaturall. The second point is of externall things and facts done by Jesus, above all power of humane ability, in the sight & knowledge of all the Jewes; which facts were published by our Evangelists, and especially by Saint *Matthew* in the Hebrew tongue, while yet the persons were alive, upon whom they were wrought, or infinite o-  
ther that might be witnesses thereof. As for example, the raising of *Lazarus* in *Bethania*, that was a Village but a mile or two distant from *Ierusalem*, at whose death and buriall, (being a Gentleman) many Scribes and Pharisees must needs be present (according to the Jewish custome at that time) and they

they saw him both deceased, interred, and the funerall feast observed for him, as also raised againe from death by Iesus, after foure dayes of his buriall, with whom they did eat and drink, and converse after his returne to life, and every day might behold him walking up and downe in the streets of Ierusalem. This story could not be feined. So in like manner the raising of the Archi-Synagogues daughter, whose name is affirmed to be *Tairus*, with divers other circumstances that do make the thing most notorious. The raising of the widowes sonne before the gate of the City *Naim*, in the presence of all the people that bore the said corps, and stood about it; the healing of the Cripple in Ierusalem, that had laine thirty and eight yeares lame, at the Pooles side or Bath called *Probatica*, which miracle was done also in the sight of infinite people.

The



The casting out a legion of devils from a man that for many yeares was knowne to live in the mountaines, the feeding and filling of five thousand men beside women and children at one time, and four thousand at another, with a small parcell of bread and a few fishes. The turning of water into wine at a mariage in *Cana*, in the presence of all the ghests, the healing of him by a word only that had an incurable dropsie, and this at the table of a principall Pharisee and in the sight of all that sate at dinner with him; the giving sight to him that was borne blinde well knowne to many. These and diuers other such miracles which were done in the sight and presence of an infinite number of people and recorded by our Evangelists, at such times when many desired to discredit the same, and might have done easily by many witnesses and authority. If  
any

any one part thereof had beene  
subject to calumniation; cannot  
in reason or probability be doubt-  
ed of. And last of all (though  
more occult and secret) yet not  
the least, but rather the greatest  
miracle that ever Christ did in his  
life is his fasting forty dayes and  
forty nights, typified in the fast of  
*Moses* and *Elias*, recorded by three  
Evangelists for confirmation of  
the truth thereof. And all that  
while was tempted of the Devill,  
as *S. Luke* expressely saith, being  
forty dayes tempted of the devill,  
yet some thinke hee endured all  
those sharpe temptations in one  
day, whom in the end he over-  
came with his own weapons. And  
this hapned upon him presently  
after he was baptized of *Iohn Bap-  
tist*, so saith *S. Marke*, *Immediately*  
*the Spirit driveth him into the wil-  
dernesse*. And I note it the rather,  
because it is the usuall custome  
of *Sathan* now in these dayes to  
deale

deale with the servants as he dealt with the Lord. As soone as they begin to consecrate their endeavours to the service of God, the devill by the winde of promotion, the allurements of pleasures, or spirit of worldly profit driveth them into the wilderness of worldly affaires, where they remaine long ere they can get out of the entanglements of many thorny cares and anxieties of minde. How this wilderness was called, the Evangelist doth not specify: but it is thought to be the desert of *Arabis Petrea*, and that our Saviour fasted upon the mountaine of *Sinai*, where *Moses* and *Elias* fasted forty dayes and forty nights, for there was no place more fit for Satan to tempt our Saviour in then where the Law was delivered, which is the power of sinne: for although the Son of God was without sin, yet he took upon him the sinnes of all the world. And so

our

our Saviour Christ according to comon computation continued in this desert from the seventh of October to the sixteenth of November, which was forty daies and forty nights. And upon the seventeenth of November hungred. And then the devill with an extraordinary boldnesse carried him from mount *Sina* with great violence through the aire, and set him upon the top of a pinnacle of the temple, which was so exceeding high that whosoever looked downe from it into the valley of Cedron, their eyes dazzled, and it seemed as though there had been clouds in the bottome of the valley, for it was six hundred foot from the bottome to the top. From this place the devill bad our Saviour throw himselfe downe, after the devill set Christ upon an exceeding high mountaine: but what hill it was or how it was called, the Evangelist doth not set  
L downe,

downe, but it is to be thought, it was the high mountaine *Nebo*, which was also called *Risgab*, and stood twenty foure miles from Ierusalem Eastward where God shewed unto *Moses* all the land of Canaan beyond Jordan. And in this place the devill shewed our Saviour the Kingdomes of the world and the glory of them; saying, *All these will I give thee, &c.* Now our Church hath piously set apart this annuall fast to begin as on this day in commemoration of that fast of our Saviour: for by our conformity we shew whose servants we are, even his whose works we imitate, and that abstinence from usuall repast might be a meanes to quicken our resolutions against the receiving of the Sacrament of the Lords Supper at Easter; for though fasting in it selfe be no religious act in which the immediate worship of God consists, *For the kingdom of God* (as

(as the Apostle saith) *consisteth not in meat and drinke*, yet it is a religious act as accessory to the worship, serving as a help or preparative to faith, prayer, &c. And so may be called a good work. And therefore in all Churches and in all Ages since the Apostles time, it hath beene piously observed, as is learnedly demonstrated in divers treatises extant in English. Now why this day is called Ashwednesday is, for that the Christians in the Primitive times retained many of the Heathens and Jewish ceremonies, as *Iob*s friends sprinkled dust upon their heads towards heaven; the King of Nineveh and Queen *Esther*, with the Iewes, sat in ashes to expresse their sorrow: so they to expresse their own vile-nesse and unworthinesse cast ashes on their heads. But this was an unnecessary ceremony, and therefore in the reformed Churches well dismissed. So now I conclude this



dayes meditation with that divine  
 prayer of Doctor Featelles in these  
 words. *Oh let not my Lord be angry,*  
*that I who am but dust and ashes*  
*dare speak unto him:* for my sins cry  
 for vengeance, and shall I be silent  
 for pardon? *Gracious God,* either  
 silence them, or heare me. If thou  
 wilt not heare the voice of my  
 words, heare the *voice of my tears:*  
 if thou wilt not heare them, heare  
 the voice of thy sonnes blood which  
*speaketh better things then the blood*  
*of Abel.* I confesse I have sorely  
 displeased thee, but it troubleth  
 me that I have so *incensed* thee; I  
 have *grieved thy Spirit,* but it grie-  
 veth me that I should be so grace-  
 lesse as to grieve that *Spirit of grace,*  
 which *jealeth thy chosen to salvation.*  
 I deserve that thou shouldest even  
 abhorre me for my sinnes, but I  
*abhorre my selfe* for them in *dust and*  
*ashes.* I have offended thee in glut-  
 tony, but I now fast for it; in pride,  
 but I humble my selfe; in laugh-  
 ter

ter and sports, but I weepe for it;  
 in sinfull joyes, but I mourne for  
 it; I have *malloved* in filthy plea-  
 sures, but I *wallow* for it in *dust* and  
*ashes*: I have *broken* all thy *Commian-*  
*dements*, but I have *broken* my  
 heart in true contrition for it.  
 Thou didst not *break* a *bruised* reed,  
 wilt thou grinde to powder a *bro-*  
*ken* heart? *What* profit is in my blood  
 O Lord, when I goe downe into the  
 pit? *Nay* what profit is in thy blood  
 O blessed Redeemer, if they for  
 whom it was shed goe downe into  
 the pit of destruction? *shall* the *dust*  
*give thanks* unto thee O Lord, or the  
 ashes and cinders of hell praise the  
 God of heaven? *Heare* O Lord and  
 have mercy upon me, thou that bea-  
 lest those that are broken in heart, and  
 givest medicine to cure their sick-  
 nesse, raise up my prostrate and  
 dejected soule. Why diddest thou  
 hunger O Lord, but to satisfie for  
 my *gluttony*? why didst thou *thirst*,  
 but to satisfie for my drunken-  
 nesse?

nesse? why didst thou weep, but  
 to satisfie for my sinfull joyes? why  
 didst thou endure unspeakable  
 torments, but to satisfie for my  
 lewd pleasures? why didst thou dye  
 an ignominious death, but to satis-  
 fie for my sinfull life? why didst  
 thou shed thy blood, but to satisfie  
 for my crimson sins? Adam our first  
 parent did eat the forbidden fruit,  
 and all our teeth are set on edge, But  
 thy fasting forty dayes hath ful-  
 ly satisfied for his eating. But I re-  
 new my sins daily, and thou re-  
 newest thy mercies. The guilt of my  
 sinne is great, but the price of thy  
 blood is greater. I have offended  
 an infinite Majestie, but satisfac-  
 tion hath beene made by an infi-  
 nite Majestie. My wickednesse  
 cannot exceed thy goodnesse, for  
 my power of sinning is finite, but  
 thy faculty of pardoning is infi-  
 nite. Wherefore sith my finnes  
 (be they never so many, never so  
 weighty) fall within the measure  
 of

of thy mercy, and compasse of thy goodnesse, and sith it is all one with thee to give what I ask, and to incite me to aske, to heale my wounds, and to make me feeble the smart of them; *Lord* who hast given me the one, deny me not the other: *rebuke* the surges of temptations, and quiet my soule. Thou who in the dayes of thy flesh offeredst up prayers with strong cries, here the strong loud cries of a penitent sinner. Thou who tookest upon thee our infirmities, take pity upon them: thou who wert in thine agony stricken with horror, and unutterable griefe, allay the troubles of my affrighted conscience. Thou who fastedst *forty dayes*, accept of my humiliation these *forty dayes*; and grant that my stomack may not onely fast from accustomed meats, but all my senses from their usuall delights, and most of all my heart from worldly comforts and contentments.

tentments. Let no sight delight me, till I see my sins removed *like a mist*, and thy countenance *shine upon mee*. Let no sound or voice delight me, till I heare thee by thy Spirit to *speake peace to my conscience*, and say to my soule, *I am thy salvation*. Let no pleasant fields and gardens delight me, till I have gathered red flowers out of that garden which was watered with *thy blood*. Let no fruit delight me, till I have fully tasted of the fruit of the tree of thy crosse. Let no meat delight me, till with the *sowre beards* of sorrow and anguish of heart for my sin, I have eaten the Christian *Passeover*, the flesh of thee that immaculate Lambe slaine from the beginning of the world. Heare me blessed Redeemer, and as thou *wrotest in dust*, when thou tookest the woman in adultery, so I beseech thee write my sins in *dust*, & bury them all in the *ashes of oblivion*. So be it, Amen.

Saturne,

## SATVRNE.

OR,

a Meditation on *Goodfriday*.

**H**AVING in the former meditations shewed you an immaculate Lambe and the first fruits of the meritorious blood thereof, then how the said Lambe was prepared to be a fitting Sacrifice for the expiation of the sins of the whole world, Now I should according to my promise in the entrance of this work, show you how this Sacrifice was laid upon the Altar of the Crosse as on this day, under the metaphor of the Planet Saturne. But herein I perceive my owne inability and presumption, that I should dare to adventure upon such holy things in such vile comparisons, for the expulsion of Saturne out of his kingdom by his brother Titan, and sonne



sonne Jupiter, is no way equivalent to the malice of the Jewes against our blessed Saviour. For Saturne broke covenant with his brother, and kept three of his male children alive, contrary to the condition which he held his kingdome by. And therefore Titan had just cause to make warre against him, and recover his inheritance due to the first borne. And Jupiter likewise did expell his father out of his kingdome, because his father threatned to kill him. But Christ had done offence to none, he had broken no bonds, but rather made up the breach; hee was so farre from destroying that he came on purpose to save and redeeme that which was lost. And what were the troubles of Saturne King of Creet, to the unsupportable sufferings of Christ the King of glory? Nay what were all the troubles of all the men that are or ever were in the world, to the

the troubles of our blessed Saviour? And where is the patience of Saturne, *Iob*, or any other that was in Christ? For as the light of the natural Sun is darknesse, to the Splendor of the Sunne of Righteousnesse; so all the excellency and worth that is in all mankind is not able fully to demonstrate the excellencie that is in Christ: yet because *Saturne* was imprisoned by his Brother, and driven out of his Kingdome by his own sonne, I did intend to shew how our blessed Saviour, as on this day was bound & imprisoned by the cruell Jews his brethren according to the flesh, of the Virgin *Mary*, and driven out of the Kingdome of this world, by those which should as obedient children to the commands of God their Father, have kept their hands from killing the innocent. But being conscious of my owne insufficiency for the performance of such a work, it being excellently

cellently described by many famous and learned men; I will only write the briefe story thereof, as I find it in a book entitled *Itinerarium totius Sacrae Scripturae*, in these words. After that our blessed Saviour had eaten the Paschal Lamb according to the Law, which was the fourth Passeover that he kept with his Disciples; and in stead thereof had instituted and ordained the Sacrament of his blessed Body and Blood in that his last Supper, which was about six or seven of the clocke in the evening, upon Thursday the second day of April just at the beginning of the fourteenth day of the first moneth *Abib* or *Nisan*, which began about the evening of this day, he washed his Disciples feet, and leaning upon the Table, pointed out *Judas* that should betray him: from the ninth houre to the tenth, about the second watch of the night, *Judas* that Traytor went from his Disci-

Disciples. In the mean time Christ made that long Sermon recited only by *Iohn* 14. 15, 16. and made that effectuall prayer, *Iohn* 17. About the tenth houre (after they had sung a Psalme) Christ went over the brooke Kedron, to the Garden of Gethsemane, being somewhat more than halfe a mile, there between the houres of eleven and twelve, hee sweat water and blood, and prayed earnestly. About twelve of the clock, it being then midnight, Christ was betrayed by *Indas*, who about three dayes before had sold him for thirty silverlings, which was worth about three pound fifteene shillings. From Gethsemane the Jews brought him bound to Jerusalem, and about one of the clocke in the morning carried him to the house of *Annas*, who was one of the chief Priests. About two of the clocke they led him from thence to *Caia-phas* cheife Priest, from three of the

the clocke till foure (which was about the Cock's crowing) Peter denyed Christ. At the same time Caiaphas and all the Rulers of the people in Jerusalem, would have condemned the Lord of Glory, the Sonne of God. At the same time also the servants and officers of the Priests beat him and mocked him. About five of the clocke in the morning Christ was condemned by the whole consent of Synedrion of the Jewes. All these things Christ suffered between Thursday and Friday. And whereas the Jews according to the commandement of God begin their day in the evening, therefore that night wherein our Saviour suffered all these things, belonged to the fourteenth day of the month *Abib*, so that just at the same time as the Feast of the Paschal Lambe was celebrated amongst the Jewes, Christ the Lamb of God was made a living sacrifice on the Crosse for the sins of man.

Thus

Thus we have observed the hours of the night, so likewise let us observe the houres of the day. Friday being the third day of April (which, as I have said, began the evening before) was the fourteenth day of the first month *Abib* or *Nisan*, among the Jewes, at six of the clock in the morning, about Sunne rising of the same day, our Saviour Jesus Christ was brought unto *Pilate*, and *Judas Iscariot* hanged himselfe, because he had betrayed innocent blood. About seven of the clock in the same morning, our Saviour was carried to *Herod Antipas*, that cruell Tyrant, (who the yeare before had put *Iohn Baptiste* to death) where hee was disdainfully handled, but *Pilate* and he were made friends. At eight of the clock our Saviour returned to *Pilate*, who propounded unto the Jewes (because they were to have a capitall offender delivered unto them at the Feast of the Pasce-



Passover) whether they would have Jesus their King, or *Barabbas*, who had beene a murtherer, let loose unto them? But they condemned Jesus, and chose *Barabbas*, whose name signifies the son of the Multitude, or a seditious man. About nine of the clock in the morning (which the Jewes commonly call the third houre of the day, because it succeeded the morning, and continued till noone) our Saviour Christ was whipt and crowned with thornes. About ten of the clock *Pontius Pilat* in the place called *Gabbatha*, publicquely condemned Christ to be crucified, and washed his hands in token of innocency. *Pontius* signifies cruell and inhumane, *Pilat* a man armed with a Roman dart. Between ten and eleven our Saviour Christ carrying his Crosse, was brought to the place called *Golgotha*. About eleven of the clocke (the third houre of the morning being not yet

yet fully finished) our Saviour Christ was fastened upon the Crosse, where hee hung foure houres, viz. from eleven till about three of the clocke in the afternoone. And he spake before that supernaturall eclipse of the Sunne three memorable sayings: First, *Father forgive them, for they know not what they doe*: Secondly, he said to his Mother, *Woman behold thy Sonne*: And to Iohn being converted, *Behold thy Mother*. Thirdly, to the Theete: *Verily I say unto thee, this day thou shalt be with me in Paradise*. About twelve of the clocke (in that meridian which the Jewes call the sixt houre, that is, the sixt houre from the rising of the Sun) that supernaturall eclipse of the Sun happened, of which you may reade in *Dionysius*, the Areopagite, and *Eusebius*. About three of the clocke in the afternoone, which the Jewes call the ninth houre (the Sun now beginning to receive his

M light)

light.) our Saviour spake these foure sayings, *My God, my God, why hast thou forsaken me?* Secondly, *I thirst.* Thirdly, when he had taken the spong, he said, *It is finished:* and last of all, crying out with a loud voice, he said, *Father into thy hands I commend my Spirit,* and so dyed. At which time there were many wonderfull miracles wrought, as you may reade, *Mat. 27. Mark 15. Luke 23. Iohn 19.* About foure of the clock in the afternoone our blessed Saviour was pierced thorow with a lance, and there issued out of his side water and blood. About five of the clock (which the Iewes call the eleventh houre of the day) our Saviour Christ was buried by *Ioseph of Arimathea* and *Nichodemus.* About the sixth houre there was an eclipse of the Moone, which was naturall, and not miraculous; neither is it observed by any of the Evangelists.

Upon

Upon the fifteenth of the first month, which answereth to the fourth of April (being justly called the great and holy Sabbath of the Iewes, for that Christ this day rested in the Sepulchre) the Priests and Pharisees being partly joyfull, because (as they thought) the disturber of the common peace, and one that opposed their authority was dead, and partly carefull how they might prevent his Resurrection, went to *Pilate* and obtained of him a band of souldiers to watch the Sepulchre, and to put his seale upon the stone. Now as at the Birth of Christ I writ what I found concerning the manger, in which Christ was laid, when hee was borne: so I thought it not amisse to set downe the description of the Sepulchre, in which he was laid, when he was dead, as I finde it in the forenamed book in these words: The sepulchre of Christ stood upon the west side of Ieru-

saalem, close by Mount Golgotha, in the garden of *Ioseph* of Arimathea : for it was the custome of the Iewes to build their tombes or sepulchres in their Orchards and gardens, and beautifie and adorne them with Lillies, Roses, and other flowers, on purpose to put them in mind of their mortality, according to that of *David*, *The dayes of man are like grasse, as a flower of the field so flourisheth he; for the wind goeth over it, and it is gone, and the place thereof knoweth it no more.* And for this cause the Iewes (but especially the Kings) would be buried in their gardens. So *Ioseph*, a good and just man, following this custome, had hewen for himselfe out of a Rock a new monument, in which there had been no man laid; that so when he walked into the garden to take the aire, hee might be put in minde of his mortality. In this Monument our Saviour was buried, and frō this place upon the  
third

third day early in the morning, he rose; to the terror and astonishment of such as watched the Sepulchre. From whence may bee gathered, that as our first Parents, *Adam* and *Eve* trespassed against God, and lost felicity in a garden, so Christ the Son of God in a garden made satisfaction for that sin, restored us againe to grace, and made us capable of heavenly felicity. This Sepulchre (as it is described by Saint *Iohn*, when hee went with Saint *Peter* to see if that notable miracle of the Resurrection were true) was like a little chappell, the doore thereof being upon the outside, and but one room without any division, so that a man might see all that was within it. For he saith, that Saint *Peter* did not go in, but lookt in and saw the linnen cloathes where they lay wrapped up: from whence may be concluded, that the Sepulchre which is now extant (howsoever



perhaps it may stand in the same place) is not the same Sepulchre wherein our Saviour Christ was buried : for it is described to bee fouresquare, to be open at the top, to have within two vaults, (an inward and an outward) and that you descend to it by stairs : which description doth not agree with Saint *Iohn*, for hee saith, that they rouled a great stone to the dore of the Sepulchre, but did not lay it upon the top of it. And Venerable *Bede*, who was a Doctor of Divinity, and lived in England seven hundred years after Christ, describeth the holy Sepulchre after this manner : This Sepulchre overhead was something round, and so high that a man could scarce touch it with his hand, standing in that Rock which extendeth it self from Mount Calvary into the garden of *Ioseph* of Arimathea : representing in forme a little chappell ; the entrance therinto was towards the

the East. And further he addeth,  
 That they which went into the  
 vaile found on the right hand ro-  
 wards the North, a stone Tombe,  
 which resembled a coffin situated  
 in the pavement, joyning to the  
 wall, which stone coffin was of a  
 mixt colour, that is, white and red,  
 being seven foote long and thre  
 handfulls high. This description  
 Venerable Bate recited from cer-  
 taine Monkes that went upon de-  
 votion to Ierusalem to visite this  
 Sepulchre, but since it hath been  
 divers times destroyed, and pollu-  
 ted by the Turkes and other Hea-  
 then people. From whence may  
 be gathered, that the Sepulchre  
 which is now standing & showed  
 unto Pilgrims, is some new device,  
 to get money of strangers, and pro-  
 cure a kinde of blind devotion in  
 the hearts of ignorant people.  
 Wherefore, as the Angell said, *Let  
 us not seeke Christ any longer amongst  
 the dead, or in the grave, but in his*

Holy Church, where the lively portraiture of his divine presence is set forth unto us; that so we may be made partakers with him hereafter in that place of eternall glory. For the confirmation of the truth of Christs passion, besides the true relation thereof set downe by the foure Evangelists, the Prophecie of the Sibels, and consent of the Rabbins, the holy Scriptures long before set downe, that the Prophets prophesied of every particular thing in our Saviours Passion. First, that all his Disciples should forsake him. Zachary told, *That the Shepherd should be smitten, and the sheepe scattered,* that one of his owne Disciples should betray him. David in the person of Christ saith, *It was my familiar friend whom I trusted, which did eat of my bread, that lift up his heele against me.* And Zachary makes relation of the thirty peeces of silver the price of him that was valued, which the children of Israel

rael valued, and gave for the Potters field, as the Lord appointed. Esay in the person of Christ relates the Iews spitefull usage of him in the high Priests Hall, and before Pilat, I gave my backe to the smiters, my cheekes to the kippers, and hid not my face from shame and spitting. David likewise in the person of Christ lamentably complaines, That they pierced his hands and his feet, so that he might tell all his bones; they stood staring and looking upon him, they parted his garments among them, and upon his vesture did they cast lots. All that goe by haue him in derision, they bow and nod the head, saying, He trusted in God, let him deliver him if he will haue him. And in another place he complaines that they gave him gall to eat, and vineger to drink. And another Prophet cryes, That they shall looke upon him whom they haue pierced. Finally, the whole relation thereof is set down by the Prophet Esay in his 53. Chapter, which

which begins with this preface, *Who will beleue our report? or to whom is the arme of the Lord revealed,* &c. to the end of that Chapter, where you may behold his deplorable condition upon the Crosse, from the first verse to the fourth, from thence to the eleventh verse, you may see the cause why all this punishment was inflicted upon him. And lastly, from the eleventh verse to the end of the Chapter, you may take a view of the plentiful increase of his Kingdome after his resurrection. And as it was foretold by Prophets, some a thousand, others six hundred, and the least three hundred yeares before Christ was borne, so it was typified and prefigured in *Abrahams* time, by the sacrifice of his sonne *Isaac*, by the brazen Serpent set up by *Moses* in the wilderness, and by all the Sacrifices that were in the Leviticall Law. Therefore I will close all with

with that of the Prophet *Ieremy*.

*Is it nothing to you all ye that passe by? behold and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his wrath.*

And this diuine prayer for the day in these words, Dearest Redeemer, the Mediator of Heaven and Earth, who this day wast placed on the crosse betweene them both, with thine Armes stretched abroad to embrace, and thy head bowed downe (as it were) to kisse all that come unto thee; I humbly prostrate my selfe at thy feet, desiring in unfeigned repentance, with my teares to wash those thy wounds that bled for my finnes, and in a lively faith to touch the print of thy nailes, and thrust my finger into the hole of thy side, thereby to take reall and corporall possession of thee, that I may with *Thomas* truly call thee, My Lord, and my God; my dread,  
and



and my love, my surety and my  
ransome; my sacrifice, and my  
Priest, my Advocate & my Iudge,  
my desire, and my contentment;  
the life of my hope here, and the  
hope of my life hereafter. Before  
I was thine (for thy hands made  
and fashioned mee) but sith thou  
hast offered thy selfe to be my  
pledge, and thy blood for my ran-  
some, thou art truly mine. My Lord  
and my God, O let the *speare* which  
ran thee *thorow* fasten my heart to  
thy *crosse*, let the nailes which  
*printed* thy *flesh*, imprint thy love  
in my soule. Let the *thornes* which  
*pricked* thy *temples*, not suffer the  
temples of my head to take any rest  
in sin: let the *vineger* which was  
given thee melt my adamantine  
heart into *sorrow*: let the *Spunge*  
which was offered thee on the  
*Crosse*, wipe out all my debts out of  
thy *fathers tables*. Let others go on  
forward, if they please, I will stay  
still at thy *crosse*, and take no other  
lesson.

lesson. For I desire no other *Pulpit* then that *tree*; no other *Preacher* then thy *crucified body*; no other *text* then thy *death and passion*; no other *parts* then thy *wounds*; no other *amplification* then thy *extension*; no other *notes* then thy *marks*; no other *points* then thy *nailes*; no other *booke* then thy *opened side*. The *first Adam* did eat the fruit of the *forbidden tree*. Therefore thou the *second Adam* hangedst upon a *tree*. By his fall all mankinde was so sorely wounded, that the whole head was sicke, and the whole heart faint; from the crowne of the head to the sole of the foot, there was nothing but wounds and bruises, and sores full of corruption; therefore thy whole head was pained, that whole heart wounded: from the sole of thy foot, which was gored with nailes, to the crowne of thy head which was pricked with thorne, there was nothing but cuts, and stripes, and marks, and scars, and sores, and wounds, in thy

thy whole body. Because our heads *platted* and devised wickednesse, on thy head was *platted* a *crowne of thornes*. Because our eyes *burned with lust*, thy eyes were bedewed with *teares*: because wee belched out *blasphemies* against thy father, thy face was spitted upon: because our bodies have beene stretched wantonly upon our *soft beds*, thy body was stretched upon the *hard crosse*. O Lord, our eares have offended thee by *listning* to wanton musick, *prophane speeches* and songs, therefore thou sufferedst in thine eares by hearing *scoffes*, and *blasphemous taunts*; we have offended in our *smell* by luxurious perfumes, & sweet odours, therefore thou sufferedst in thy *smell* by the stench of *Golgotha*: our taste hath offended in *gluttony* and *drunkennesse*, therefore thou sufferedst in thy taste by *gall and vinegar*: because our feet were swift to shed blood, thy feet were nailed to  
the

the crosse: because our hands were defiled, thy hands were bathed in blood: Because all parts of our bodies offended, thou wast punished in all parts. In thy temples with thornes, on thy cheeks with buffets, in thy joynts with straines, in thy flesh with stripes. Lastly, because our hearts most grievously offended in unchaste, malicious, covetous, ambitious thoughts, desires, and affections, and piercing our selves with worldly cares; therefore thou wast most grievously pained in thy heart, which was run through with a speare. If all the sufferings of Martyrs since the world began were put in one scale, and thine in the other; thy passion would beare them all downe: for thou barest the full weight of thy Fathers heaviest hand.

Never were there sufferings like thy sufferings, because never such a sufferer, the torments being infinitely improved by the ~~honour~~ <sup>honour</sup>.  
Never

Never *sweat* like thy *sweat*, because  
 never any had a *burthen* like thine.  
 Never *teares* like thy *teares*, be-  
 cause *shed* for them who *thirsted*  
 for thy blood. Never *torments*  
 like thy *torments*, because never  
*flesh* so pure and tender as thy *flesh*.  
 Never *horror* like thy *horror*, being  
*forfaken* of thy father; because ne-  
 ver *love* like thy *love* of him: nor  
*sorrow* like thine, because never *sense*  
 and *apprehension* like thy *sense* and  
*apprehension* of the infinite dis-  
 pleasure of thy father, for the sins of mā-  
 kinde. O my most bountifull Re-  
 deemer, who *bestowedst* largely, and  
*wast bestowed* liberally for me, It  
 concerneth mee to know how  
 much I stood thee in: for how  
 should I estimate thy love, if I  
 cannot cast the totall of thy debt  
 thou didst discharge for me? But  
 no heart can conceive what sor-  
 row thou *conceivdest*: no *tongue*  
 can *expresse* what griefe thou didst  
*expresse* by thy bloody teares, and  
 those

these thy strong eyes, when thou  
 complain'dst that thy *soule* was be-  
 vie unto death, and pray'dst thy  
 Father (if it were possible) to let this  
 cup passe from thee. I am appaled at  
 thine agony, I am astonish'd at thy  
 feare, I am amaz'd at thy patience, I  
 am ravish'd at thy love. My heart  
 riseth, my veines swell, my blood  
 boyles within me against thy per-  
 secutors. If it were in my power,  
 I would put them all to millions of  
 torments. I would inflict a thou-  
 sand deaths upon *Judas* that be-  
 trayed thee, and *Pilate* that condemn-  
 ed thee, and the envious scribes  
 and *Pharisees* that laid snares for  
 thee, and the perjured witnesses that  
 gave false evidence against thee;  
 and that execrable row that prefer-  
 red a *murderer* before thee, & the  
 barbarous souldiers that spit upon  
 thee, and buffeted thee, and the  
 bloody executioners of the Jewish  
 malice and Roman cruelty, that bar-  
 gued, mayled, and goared thee. But

N

when



when I dive into thy bloody passion, I finde my selfe as deepe in thy blood-shedding as they. They were in that but instruments, but I by my sins was a principall in the death of thee the *Lord of life*. My sinnes by their tongues and hands did all this villany and outrage upon thee. Their *nailes and speares pierced* but thy *flesh*, but my *sinnes pierced* thy very *soule*. My sins, my sins, O Lord, by their hands *crucified* thee; wherefore I *condemne* mine *eyes* to continuall *teares*, my *heart* to perpetuall *sighes*, and my *thoughts* to everlasting *pensivenesse*. What shall I do to wash away the *guilt* of thy blood, which alone can take *away* the *guilt* of my sins? verily I should be utterly swallowed up in this gulfe, but that the *price* of thy *blood* hath satisfied (as for all other sinnes) so for the guilt of spilling it selfe. And now my *anger*, and *feare*, and *trouble*, and *anguish*, are all turned into *joy*, and

and *comfort*, and *love*, and *admiration* of the infinite *wisdom* of thy Father in providing such a remedy; and his *justice* in requiring such a satisfaction; but most of all for all thine infinite love, making so full a payment of the infinite debt of my sins. What can I doe, what can I suffer enough for thee? gracious God, to all the rest of thy blessings spirituall and temporall conferred upon me, purchased by thy sufferings, ad this one above the rest, the special gift of remembrance of these thy sufferings, that wheresoever I am, whatsoever I doe, I may have thy passion in my heart, and thy wounds bleeding afresh in my minde, with an infinite hatred of sin that procured them, and love of thy goodnesse who enduredst them for me. Thy Church, since thou leftest her is a *widow*, and I am as one of her dead children, not (as the *Samaritan* was) *half* dead but wholly dead in my

*sins and transgressions.* Thou Lord art the true *Elias* who raisedst and doest raise from death this widowes children to life; by stretching thy body over them. O my gracious Lord, apply thy body stretched this day on the crosse to me. Lay thy head to my head, thy hands to my hands, thy feet to my feet, and thy heart to my heart, that I may receive warmth from thy blood, and ease from thy stripes, & health from thy wounds, and spirit from thy breath, and strength from thy grace, to stand up from the dead, and walke with thee henceforth in newnesse of life. So be it. Amen.

# IVPITER,

OR

*a Meditation on Easter-day.*

**W**Hen I did first compose this Annuall world, my thoughts were so presumptuous as to promise to my  
unlearned

unlearned selfe a power and faculty to fit every dayes meditation to the resemblance which I first propounded in the entrance into this Tabernacle; but as I have come farre short in the precedent expressions, so I feare I shall come much more behinde in the subsequent meditations. Yet I will adventure to show that the Sacrifice which was offered unto God upon the Altar of the Crosse on Goodfriday for the expiation of the sins of mankind, is truly exhibited to every worthy receiver in the blessed Sacrament of the Eucharist or Lords Supper. And therefore the Christian Church in all ages hath piously appointed this yearely feast of Easter to be by every one of her members solemnely observed instead of the Jewes Passeover, whereby every beleeving soule may be assured, that if he finde the blood of that most immaculate Lambe sprink-

led upon the doore post of his heart, the destroying Angell shall have no power to enter therein.

Which assurance that he may obtaine first before hee receive these sacred mysteriës, he ought to be fitted with the preparing graces of true sorrow and hearty contrition of spirit for sinnes past, joyned with penitent resolutions and endeavours to lead a new life in time to come; perfect love and charity with all men joyned with longing desires to participate the benefits of Christs passion; and humility of spirit joyned with holy reverence and godly devotion.

Secondly, in receiving, he ought to be indued with the comprehensive grace of a true, lively, and justifying faith.

And last of all, he ought to have the reteining graces of hearty praise and thanksgiving for all Gods inestimable benefits, especially for the Word and Sacraments joyned

joyed with joy and cheerefulnesse in the service of God, and constant perseverance in all these heavenly graces to his lives end.

The man that is thus qualified for the reception of this heavenly repast, may with aged *Simeon* take into his hands, his Lord and Saviour, yea and see him with the eye of his faith, take with a pure hand, eat with a clean mouth, and keep in a sanctified heart this sacred bread, this chosen *Manna*, the word of life and food of Angels : for by and with the sacred elements, (though not in, or under them) he doth partake of the flesh o' God spiritually, (for his words are spirit and life) yea truly & in very deed, for he is the *living bread* that came downe from heaven; *his flesh is meat indeed, and his blood is drink indeed.*

As at sumptuous feasts where curious services are, we see the proportion and shape of the Deer



or Fowle set out in gold and colour on the outside or lid of those baked meats which are truly contained under it, and to be eaten: so (if we may draw a resemblance of so high and divine a mysterie from an earthly and humane repast) under the figures of bread and wine, as it were the printed lid or cover, thou O devout soule, feedest on the meat of Angels, the dainties of heaven, and flesh of thy Saviour, who is there described in thy sight, and before thee crucified. That which is represented in the signe to the eye of the body, is presented in the thing signified to the eye of the soule and hand of thy faith: what is shadowed in the Sacrament is truly also exhibited by it. *If thou beleevest that thou eatest, thou eatest that thou beleevest.* Let no hereticall *Harpies* pluck from thee this heavenly dish or meat, as *Colene* did *Aeneas's*.

Beware

Beware of two sorts of heretiques, especially those that seeke to beguile thee in the Sacrament, or rather of it, viz. The *Sacramentaries* and *Papists*: the one denying the signe, the other the thing signified; the one offereth thee a shadow without the body, the other the body without the shadow or resemblance; and consequently neither of them giveth thee the true Sacrament, to whose nature & essence both are requisite. The *Sacramentaries* would rob thee of the Jewel, the *Papists* of the Carpet. Lay thine hands on both, hold both fast; as thou seest the one, so beleeve the verity & substance of the other; as thou takest the one receive the other; as thou handlest the one, apprehend the other; as thou feedest with thy mouth on the one, feed in thy heart on the other. And as truly as the one nourisheth thy body to a temporall, the other shall preserve

serve thy soule to eternall life. For it is *the tree of life*, which growes in *the midst of the Paradise of God*, his Church on earth.

The way to the mysticall tree in Paradise was guarded by an Angell waving a flaming sword: the way to this in like manner is fenced: there stands an Angell at the Table, Gods minister, brandishing the sword of the Spirit, and forbidding (under paine of death) any to eat of this fruit that have their teeth set on edge with the Apples of Sodome, and Grapes of Gomorrah.

Other fruits and meats are prepared for us, but we must be prepared for this before we eat it: the bread of the earth cannot feed when thou eatest it, till it be changed into thy body, because thou art more excellent then it; but this bread which came downe from heaven, is more excellent then thou art, and therefore thou must be changed into it, before it nourish

riſh thee. All other meat is received as it is in it ſelfe, and no otherwiſe; but this is divers as it is received: other meat affecteth and altereth the taſte, but here the taſte altereth the meat, for if it be worthily received, it is the body and blood of Chriſt; if unworthily, it is but bare bread and wine. If it meet with a ſpiritual taſte, and apperite and ſtomack purged and prepared, it proveth the food of life, nay of immortalitie; if otherwiſe, it turneth into *deadly poyſon*: for hee that eateth and drinketh unworthily, eateth and drinketh damnation to himſelte, not diſcerning the Lords body.

Now the only reaſon why I do compare the meritorious action of our bleſſed Lord and Saviour Chriſt Jeſus, on this day to Jupiter (who as the Poets ſeine him, was Lord of Heaven and Earth) is, for that as he overcame the malicious and revengefull *Titan*, and all  
thoſe

thole monstrous and cruell Giants  
 his sonnes, called the Titanes, and  
 victoriously triumphed over the;  
 so likewise Christ, the Lord of  
 glory, and King of Kings, as on  
 this day being then the fifth of A-  
 prill, and first day of the Jewish  
 weake, having overcome the  
 dreadfull and spitefull Serpent  
 the old Dragon in the Revelation,  
 according as it was prophesied of  
 him, *Gen. 3. 15.* and all these fiends  
 that follow him, sinne, death, and  
 hell, according to another pro-  
 phesie in *Hosea*, and having by his  
 divine power raised himself from  
 death to life, as *David* long agoe  
 foretold, that God would not leave  
 his soule in hell, nor suffer his holy  
 one to see corruption; but that ac-  
 cording to another prophesie of  
*Hosea* in the person of the children  
 of Israel, *After two dayes he will re-  
 vive, & in the third day raise up, that  
 we may live in his sight;* which is  
 the same with the *sybil* in these  
 words,

words, He shall end the necessity of death by three dayes sleepe, and then returning from death to life againe, he shall be the first that shall shew the beginning of the resurrection to his chosen, for that by conquering death he shall bring us life. And last of all having according to his own promise which he oft times made to his Disciples (That as Iohn was three dayes and three nights in the whales belly, so should he be three dayes and three nights in the heart of the earth: destroy this Temple, and in three dayes I will raise it up, are his owne words: in another place meaning the temple of his body. And that the Sonne of man shall be delivered into the hands of men, and they shall kill him, but the third day he shall rise again; in another place, fast bound the Dragon in the bottomelesse pit, and taking away the sting of death which is sinne, gloriously triumphed over the enemies of mans



mans salvation, and rising out of the Sepulchre of death confounded the souldiers that were his guard with amazement, caused the earth to quake, and the Angels of God to descend from heaven to attend upon his triumphs, did forty dayes walke upon the earth in this triumphant manner, and made twelve apparitions to his Disciples and others;

The first was to *Mary Magdalen* alone, *Iohn 10. 14.*

The second to all the women together as they returned homewards, *Matth. 20. 9.*

The third was to *Simon Peter* alone, about noone, *1 Cor. 15. 5. Luke 24. 34.*

The fourth was in the afternoon to the two Disciples as they went to the Castle of *Emaus*, which was some eight miles from Jerusalem; the ones name was *Cleophas*, and brother of *Joseph*, who brought up our Saviour, and  
the

the other (as may be gathered by the circumstance of the story) was *Luke*, because he hath set it downe so exactly, *Luke* 24.

The fifth was after he returned invisibly from *Emaus* to Jerusalem where when the doores were all shut, and his Disciples were assembled together for feare of the Jewes, he came and stood in the midst of them, *Iohn* 20 19. And all these apparitions were in one day, which was called the first day of the weeke.

The sixth apparition was eight dayes after his resurrection, being the twelfth of Aprill, to all his Disciples, *Thomas* being then present, and the doores shut. That he might make evident that his omnipotency was not tyed to any secondary causes, or hindered by the property of any naturall bodies, which according to *S. Augustine*, was so much the more wonderfull, because hee appeared unto them  
substan-

substantially and effectually, not as a phantasma or shadow which vanisbeth away, and is without any corporeall substance, but did eat and drink, and suffered his body to be handled by his Disciples.

The seventh apparition was to Peter, Thomas, Nathaneel, the sons of Zebedee and other two Disciples, as they were fishing upon the shore of Tiberias, which stood 36 miles from Ierusalem Northward betweene Bethsaida and Capernaum, Iohn 21.

The eighth was to the eleven Apostles on Mount Tabor in Galilee.

The ninth was to more then five hundred brethren at one time, as S. Paul witnesseth.

The tenth was to James the son of Alphaeus, for he had bene seene before by James the son of Zebedee, but the certaine time of these foure last apparitions is not set downe.

But

But on the fourteenth day of May which was forty dayes after his resurrection, he appeared to all his Apostles, Disciples, and friends together on Mount *Olivet*. And in their sight with great triumph and joy he ascended into Heaven.

And last of all after his ascension, he appeared to *S. Paul*, as himselfe relates. Thus (as *Luke* affirmeth) he shewed himselfe alive by many arguments, for the space of forty dayes together and reasoned with them of the kingdom of his father.

Why then should any man mistrust the testimony of these men which saw him, ate with him, dranke with him, touched him, and heard him speak, and whose entire estate and welfare depended wholly of the certainty thereof.

For what comfort had it been for consolation to those men to have

have devised of themselves those former apparitions; what encouragement might they have taken in these dolefull times of desolation and affliction, to have had among them the dead body of him, on whose only life their universall hope and confidence depended?

The Scribes and Pharisees being astonished at the sudden news of his rising againe, confirmed unto them by their owne souldiers that saw it, found no other way to resist the same thereof, but only by saying (as their posterity do at this day) that his Disciple came by night and stole away his body, while the souldiers slept. But what likelihood or possibility can there be in this? for first it is evident to all the world, that his Apostles themselves (who were the heads of all the rest, were so dismaied, discomforted, and dejected at that time, as they durst not once goe out

out of the doore; for which cause only those silly women, who for their sex esteemed themselves more free from violence, presumed alone to visit his Sepulchre, which no one man durst doe for feare of the souldiers: untill by those women they were informed, that the foresaid band of souldiers were terrified and put to flight by Christs resurrection.

And then how was it likely, that men so much amazed and overcome with feare should adventure to steale away a dead body from a guard of souldiers that kept it? or if their hearts had served to adventure so great a danger? what hope or probability had there beene of successe? especially considering the said body lay in a new Sepulchre of stone shut up, locked and fast sealed by the Magistrate? how was it possible I say, that his Disciples should come thither, break up the monument, take out



his body, and carry away the same, never after to be seene or found without espiall of some one amongst so many that attended there? or if this were possible (as in reason it is not) yet what profit, what pleasure, what comfort could they receive hereby?

We see that these Apostles and Disciples of his who were so abandoned of life and heart in his passion, after two dayes only they were so changed, as life and death cannot be more contrary: for whereas before they kept home in all feare, and durst appeare nowhere, except among their owne private friends; now they came forth into the streets and common places, and avouched with all alacrity, and irresistible constancy, even in the faces and hearing of their greatest enemies, that Jesus was risen from death to life; that they had seene him, and enjoyed his presence, and that for testimony

ny and confirmation hereof, they were most ready to spend their lives. And could all this proceed onely of a dead body, which they had gotten by stealth into their possession? Would not rather the presence and sight of such a body, so torne, mangled and deformed, as Jesus body was, both upon the Crosse and before, have rather dismayed them more, than given them any comfort? Yes truly.

And therefore *Pilate* the Governour, considering these circumstances, and that it was unlikely that either the body should bee stolne away without privy of the souldiers, or if it had been, that it should yeeld such life, heart, consolation and courage to the stealers, began to give eare more diligently to the matter; and calling to him the souldiers that kept the watch, understood by them the whole truth of the accident, to wit, that in their sight and presence,

lence, Jesus was risen out of his Sepulchre to life; and that at his rising, there was so dreadfull an earth-quake, with trembling and opening of Sepulchres round about, such shrieks, cries and commotion of all elemēts, as they durst not abide longer, but ran and told the Jewish Magistrates thereof, who being greatly discontented (as it seemed) gave them money to say that while they were sleeping, the body was stolne from them by his Disciples.

All this wrote *Pilate* presently to his Lord *Tiberius*, who was then Emperour of Rome. And he sent withall, the particular examinations and confessions of divers others that had seene and spoken with such as were risen from death at that time, and had appeared to many of their acquaintance in Jerusalem, assuring them also of the resurrection of Jesus.

Which information when *Tiberius*

ring the Emperour had considered, hee was greatly moved therewith, and proposed to the Senate, that Jesus might be admitted among the rest of the Roman Gods, offering his owne consent, with the priviledge of his supreme royall suffrage to that decree : But the Senate in no wise would agree thereunto.

Whereupon, *Tiberius* being offended, gave license to all men to beleeve in Jesus that would, and forbid upon paine of death, that any officer or other should molest or trouble such as bare good affection, zeale, or reverence to that Name. Thus much testifieth *Tertullian* against the Gentiles, of his owne knowledge : who living in Rome a learned man, and pleader of causes divers yeares before hee was a Christian (which was about 180. yeares after our Saviour Christs Ascension,) had great abilitie by reason of the honour of

his Family, learning, and place wherein he lived, to see and know the Records of the Romans.

Neither onely divers Gentiles had this opinion of Jesus Resurrection again from death, but also sundry Jewes of great credit and wisdome, at that time, were inforced to beleeeve it; notwithstanding it pleased not God to give them so much grace as to become Christians.

This appeareth plainly by the learned *Iosephus*, who writing his Story not above forty yeares after Christs Passion, tooke occasion to speake of Jesus, and of his Disciples. And after he had shewed how he was crucified by *Pilate* at the instance of the Jewes, and that for all this, his Disciples ceased not to love him still, he adjoyneth forthwith these words. For this love of his Disciples, hee appeared unto them againe the third day, when he had resumed life unto him.

Which

Which expresse, plaine and resolute words, wee may in reason take not as the confession only of *Iosephus*, but as the common judgement, opinion and sentence of all the discreet and sober men of that time, laid downe and recorded by this Historiographer. In whose dayes there were yet many Christians alive, that had seene and spoken with Jesus after his Resurrection; and infinite Iewes, that had heard the same protested by their fathers, brethren, kinsfolke and friends, who had been themselves eye-witnesses thereof. And thus much for the story of Christs Resurrection, which I conclude with this divine Prayer.

Glorious *Son of Righteousnesse*, who this morning didst prevent *the dawning of the day*, by sending forth the beames of thy glorified body out of the Pit of darknesse and *shadow of death*, shine upon my soule by the light of this grace. *In-*  
*lighten*



*lighten* my dark apprehension of the mysteries of thy Resurrection: Inflame my cold affections, and revive my heart even deadened with pensive thoughts upon thy bitter passion. O how did the surest ground of Faith shake, the safest Ancor of hope loosen, at the earthquake at thy death ! What smiting together of knees, what wringing of hands, what knocking of breasts, what fainting of hearts, what hanging down of heads were there at giving up of thy ghost, when thy head hung down on the Crosse ? With thee the faith, with thee the hope, with thee the joy, with thee the life of thy dearest Disciples might seeme to expire. What should or could the prisoners of death ever expect, when they saw him whom they thought to have been their Redeemer, the Lord of life arrested by death, and kept close prisoner in the grave so long ? O death, how sharp

sharp was then thy sting? O grave,  
how fearfull was thy seeming Vi-  
ctory? But blessed be the Angell  
which removed the stone, and  
thereby made way, that *the stone*  
*which the builders refused*, might be  
preferred to be *the headstone in the*  
*corner*. Blessed be the right hand  
of thy Father, who in raising thee  
out of the grave, raised our hope  
out of the dust: for *where is our*  
*hope?* Our hope is even in thee, O  
Christ, and thy Resurrection. *Thou*  
*art the life and the Resurrection of all*  
*that beleve in thee*. Death (like a  
Hornet) by stinging thee hath lost  
his sting, and now may make a  
buzzing noise to affright me; but  
can thrust out no sting to hurt me.  
The grave by thy lying in it is tur-  
ned to a bed, and a withdrawing  
roome to retire my selfe a while, to  
put off this ragged flesh, and attire  
my selfe with roabs of glory. Now  
dare I insult over Death and Hell,  
since thy triumph over them. O  
death

death where is thy sting? O grave where is thy victory? O my soule, where is all thy comfort? If in this life, thou art most miserable; If thy life be hid with Christ in God, then, when Christ which is thy life shall appeare, thou shalt also appeare in glory.

What though I mourne here? I shall be comforted: what though I fast here? I shall be satisfied: what though I be disgraced here? I shall be glorified. What though I am here trampled under feet? I shall be there crowned. What though my flesh bee eaten with wormes, and these wormes turned into dust, and that dust blowed by the wind over the face of the earth? yet after thou turnest man to destruction, Againe thou sayest, Come againe yee children of men. I know thou my Redeemer livest, and shalt stand up at the last day, and I shall see thee in my flesh with these eyes, and none other. Lord establish this beleefe in me: beat downe all the forts that naturall

turall reason reareth against it. Grant that I may every day more and more feel as the power of thy birth in my regeneration, and of thy death in my mortification, so also of thy Resurrection in my rising from the death of sinne to the life of grace. Lord thou restoredst life to three men, to one in his bed, to another on the beare, a third in the grave. They who conceive sinne in their hearts, are like him that was dead in his bed, they who bring it forth into action, are like him that was brought forth dead on the beare; but they that continue in sinne and all impurity, and putrifie in the custome therof, are like him that was foure dayes dead and stanke in the grave: such a one or worse am I; for I have laine not foure dayes, but many years in this loathsome grave, and am even deuoured of the worme of conscience. Yet Lord, this day of thy glorious Resurrection, say  
unto

unto mee, as thou didst to him.  
*Come forth, awake thou that sleepest,  
 and stand up from the dead, and I will  
 give thee light. Make this day of  
 thy Resurrection from the death  
 of nature, the day of my rising  
 from the death of sin and corrup-  
 tion, first to the life of Grace, and  
 after to the life of Glory. Amen.*

## MERCURY.

O R,

*A Meditation on Ascension day.*

**A**Ccording to my proposed  
 method, I should in this place  
 shew how the sweet Incense of the  
 blessed Sacrifice Christ Jesus as-  
 cended into heaven, to bee as the  
 Leviticall Sacrifices were, an Ob-  
 lation of a sweet savour unto the  
 Lord; for as God after the univer-  
 sall Deluge smelled a pleasant sa-  
 vour of Rest in the offering of  
*Noah;*

*Noah*; so likewise God the Father after the inundation of sin overflowing the whole world for the space of 4000. years and upwards, did smell a sweet savour of Pacification, Reconciliation and satisfaction in this last meritorious act of our blessed Saviour, which I compare to the flight of winged *Mercury*, who by Poets is fained to descend and ascend to keepe unity and concord between their fained gods (being their observant Messenger.) And Christ the Angel or Messenger of the everlasting Covenant descended from heaven in the day of his Nativity, and brought those blessed tidings of Salvation revealed in the Gospel to mankind, and as this day ascended into heaven, to accomplish the work of mans redemption: but this glorious Act of our Saviour is so divinely, pathetically, and excellently accomplished by *Mr. Austin* in his divine Meditations,



tations, that though I, like foolish *Icarus* (because as on this day I first drew breath & received the common aire) doe strive with waxen wings to take an higher flight than my learning is able to performe, am so melted with the rayes of the scorching heat of his devotions, that I am forced to dash out my dim taper before his bright Sonne, and conclude with Master Doctor Featleyes divine Prayer, saying, *Glorious and gracious Redeemer, Lord Iesus Christ, who humbledst thy selfe, and didst become obedient to death, even the death of the Crosse, and therefore thy Father highly exalted thee above the Grave in thy Resurrection, above the earth in thy Ascension, above the heavens in thy session at his right hand, and then He gave thee a Name above all names, that at the Name of Iesus every knee should bow, both of things in heaven and in earth, and of things under the earth. I humbly bow the knees,*

knees, not only of my body, but of my heart and soule unto thee. I never heare of thee, or remember; never think, or speak of thee, but with greatest reverence, and love that heart can conceive, or tongue expresse. I admire the mystery of thy Incarnation; I tremble at the horror of thy passion; I adore the power of thy Resurrection, and triumph in the glory of thy Ascension. My God and my Lord, make me wholly thine, as thou art mine: Thy birth was my life; thy life my merit, thy death my ransome; thy Resurrection my delivery out of the prison of death (where thy Father laid thee for my debt) thy Ascension my assurance and taking possession of an *inconruptible and undefiled inheritance reserved in the heavens*. O Saviour, if thou haddest not been borne I never had been born anew; if thou hadst not died for my sinnes, I had dyed in my sins: If thou haddest not risen from the

P

dead

dead, my foule might have been  
 with thee in Paradise, but my body  
 should not have rested in hope, nei-  
 ther should I have seene God in my  
 flesh. If thou hadst not ascended,  
 I might have been freed from hell,  
 but I should never have had a place  
 prepared for me in heaven. O Lord,  
 when thou camest to us on earth,  
 John was thy fore-runner, but thou  
 wert my fore-runner in thy returne  
 into heaven. John prepared the way  
 before thee on Earth; but thou pre-  
 paredst a way before me into heaven.  
 That way, and those Regions in  
 the aire which Lucifer defiled and  
 cursed by his fall through them from  
 heaven, thou hast cleansed and bles-  
 sed by thy marching triumphant-  
 ly thorow them into heaven.

O blessed Creator, and Repairer  
 of nature, in thee not onely all the  
 kindred of the Earth, but all crea-  
 tures under the cope of heaven are  
 blessed, and therefore they sigh and  
 groane together with us, desiring  
 fervently

fervently thy *second coming*. The earth was blessed and sanctified by thy birth, and thy treading upon it. The water by thy descending into the River *Jordan* at thy Baptisme, and walking on the Seas.

Now the Aire likewise and fire expected an honour and a blessing from thee, and both received it: the Aire by thy *Ascending* thorow it; the Fire by *sending downe* the Holy Ghost in the likenesse of *fiery cloven tongues*.

○ Lord my Redeemer, how excellent is thy Name in all the world! Creatures without voice praise thee, as the Heavens and Earth; without understanding know thee, as the Star that lighted the Sages to thee: without will obey thee, as winds and Seas, without eares hearken to thee; as the Fig-tree which thou cursedst, and it withered; without naturall affections bemoane thee, as the stones that clave, the veile that rent, and the earth that

quaked at thy Passion; without will voluntarily offer thee service, the *Foale* to beare thee, the *Dove* to manifest thee, the *Fish* to discharge thee, the *Sunne* to hide thy ignominy among men, and here the *Cloud* to veile thee from mortall eye, and transport thee into heaven. O Lord my Redeemer, how excellent is thy Name in all the world! Thou makest the Light thy Garment, the Angells thy Messengers, the Aire thy race, the Clouds thy Chariot, and flyest upon the wings of the wind into heaven. Thou art ascended up on high, thou hast led Captivity captive. In thy Passion thou wast Deaths death, and killedst it. In thy buriall thou wast the Graves grave, and destroyedst Destruction. And now in thy Ascension thou conqueredst Conquest it selfe, and ledst Captivity captive, and receivedst Gifts for men, for the whole Church and every beleever.

O Lord, bestow these Gifts liberally

rally upon me, that I may grow in grace, and the knowledge and love of thee: This day thou liftedst up thy body from the earth; lift up my heart from it. This day thou transportedst thy body to heaven; transport my desires thither. This day thou settledst thy self in thy Throne at the right hand of thy Father; fix my thoughts, and settle mine affections on thee in heaven, and on heaven for thee. Amen.

# V E N V S,

## OR

*A Meditation on Whitsunday.*

**I**N the old Testament I find that two several times fire descended from heaven upon sacrifices prepared for offerings of a sweet smelling favour unto the Lord. The first was, when *Manoah*, the father of *Sampson*, at the commandment



of the Angel offered a Kid upon a stone. Then did he whose name is marvellous do wondrously and ascended in the flame up into heaven, for the strengthening of *Manoah's* faith, and for the confirmation of the truth of his promise.

The other was, when *Eliab* for confirmation of the true religion and extirpation of idolatry called for fire from Heaven, which consumed the sacrifice and licked up the water in the Trench round about the Altar.

Then did the Lord manifest himself to be the only God; & that all superstitions and will-worship is the invention of mans braine. And in the New Testament I read that as on this day, the Holy Ghost the third person in the blessed Trinity, descended from heaven and sat upon the heads of 120 men and women assembled and prepared as a sacrifice acceptable to God, with unity, charity,

charity, and devotion, in the likeness of cloven, fiery tongues; then did God the Sonne worke wonderfully in performing his promise by sending his dejected Disciples a holy Comforter; by whose coming, besides the internal joy and incredible affluency and exultation of minde, they received also fortitude and audacity to goe forth into the world. They received the gift of tongues, enabling them to converse and deale with all sorts of people. They received wisdom and learning, with most powerfull illumination in highest mysteries, whereby to preach, to teach, and convince their adversaries. They received the gift of prophesie to foretell things to come, together with the power of working signes and miracles, whereby the whole world remained astounded; and for a taste or earnest penny of that which should ensue, concerning

the infinite increase of that little congregation, they saw 3000 of their adversaries converted to them in one day, by a Sermon of *S. Peter*.

But all the particulars of this story is so divinely performed by *M. Austin*, that in his work (as in a glasse) I perceive my gifts of learning and devotion are as farre inferiour to his, as the frothy, filthy, and carnall love in *Venus* is inferiour to the holy Spirit of Gods love. Yet because I have oft found in Scripture, that the Lord is pleased for the illumination of mans dark understanding to speake of himselfe, as of a man attributing to himselfe, eyes, nose, mouth, armes, hands, feet, &c. And affections also, as anger, zeale, joy, love, &c. whereas these qualities are not properly in God, for he is voide of corporeall habit being of an infinite and incomprehensible essence. Therefore I was so presumptu-

sumptuously bold as in my former expressions to demonstrate the meritorious actions of our blessed Saviour by those forenamed Planets, so in this day to write of this blessed spirit of Gods love as it hath correspondency with mans, but finding my ability to be insufficient for such a work, I conclude with the prayer for the day in these words.

*Incomprehensible Spirit*, the third person in the blessed and glorious Trinity, who after the Father had *manifested* himselfe to the world in the works of creation, and the sonne in the works of Redemption, finished in the flesh, diddest *manifest* thy selfe on this day in a wonderfull manner by the *sound of a rushing winde*, and the light of *fiery tongues*; *manifest* thy self most powerfully and gloriously in the universall Church, by enlarging her bounds, and making up her breaches, by hallowing her assemblies,

blies, and furnishing her Pastors, and knitting the hearts of all her members in true love, the bond of perfection: perfect the work of sanctification in thine elect; manifest thy selfe also gloriously this day, & declare thy gifts in the tongues of thy Preachers, and eares of the hearers, and the hearts of all the congregation. Direct the mouthes of thy Preachers, that they may skilfully sow the seed, and open the eares, and mollifie the hearts of the hearers, that they may receive it profitably, & bring forth the fruits of the Spirit abundantly, which are love, joy, peace, long-suffering, gentleness, goodnesse, faith, meeknesse, temperance, &c.

O eternall and infinite Holy Ghost, the love of the Father and the Sonne, who diddest descend upon our Saviour in the likeness of a Dove, without Gall, purge out of my conscience all gall of malice and bitterness, and grant that

that, with *weaknesse*, I may receive  
the ingrafted word which is able to  
save my soule.

O boldest Spirit, eternall breath  
of the Father and the Sonne, and  
former of the word in the womb,  
who camest with a *saue*, come  
downe upon me in the *fruit* of  
thy word preached, though not  
in extraordinary gifts of *Prophecie*,  
*tongues* and *healing*, yet in the or-  
dinary graces of *faith*, *hope*, and  
*charity*, the spirit of *supplication*  
and prayer, of *wisdom* and *spir-*  
*ituall understanding*, of *power*, and  
ghostly comfort.

O heavenly Spirit proceeding  
from the Father and the Sonne,  
who descendedst from *heaven*  
like a *mighty rushing wind*, throw  
me downe to the ground in *hu-*  
*mility*, and prostrate my heart be-  
fore thee. *But* downe all  
*strong holds of carnall imagination*  
and worldly thoughts resisting  
thy grace: *Oh* away all clouds  
of



of error out of my understanding:  
cleare my wil from all fogs of no-  
some desires, coole and refresh me  
in the heat of persecution, fill the  
sailes of my affections, and drive  
me speedily into the faire haven  
*where I would be.* O divine fire, bur-  
ning continually in the hearts of  
the faithfull, and consuming all  
our spirituall sacrifices, who this  
day diddest descend and appeare in  
*the likenesse of fiery tongues,* be a fire  
in my heart and tongue, that I may  
be fervent in my meditations and  
prayers, and zealous in the profes-  
sion and defence of thy truth. In-  
lighten the darknesse of my un-  
derstanding, inflame the coldnesse  
of my affections, purge out the  
drosse of my corruptions, direct  
me in all affaires of this life, assist  
me in all exercises of devotion,  
strengthen me in all assaults of  
temptations, comfort me in all  
miseries of affliction, *seale all the*  
gracious promises of thy Gospel  
unto

unto me, and seale me unto the day of redemption. So be it, Amen.

Into my minde descend O Dove,  
gall purge cleane out of me :

With silver wings raise me above,  
my Saviour Christ to see.

**THE STARRY HEAVEN,**

**OR**

*a Meditation on All-Saints-day.*

IN the generall survey of this  
work I compared this latter part  
to the beauty of *Sanctum Sancto-  
rum* in *Solomon's* Temple; for as  
King *Solomon* set the Arke of the  
covenant in that place, which Ark  
was covered with the propitiato-  
ry or Mercy-seat, and made two  
Cherubims in the said roome; so  
likewise in this work have pla-  
ced the resemblance of the Arke  
is on this day, the Cherubins on  
*S. Michael* the Archangell, and the  
propitiatory on Trinity Sunday.

But

But properly this Metaphor belongs to the middle part which treats of the meritorious actions of our blessed Saviour. For he and he only is the Holy of Holies; and Saints as Stars receive and derive all the light of sanctity that is in them, from Christ the Sunne of Righteousnesse. Therefore seeing I have raised this worke to this hight, I will not fear to show that as *Noahs* Ark was a manifest symbole of the Church before and since the Law, upon the troublesome waters of persecution and affliction; so this Ark likewise may be a figure of Christs Church in the haven of prosperity and peace, since the Gospell; for first as the Law of God was put into the Ark for a memoriall of Gods covenant betweene him and the children of Israel, so the Law or Gospell of Christ hath beene preserved in his Church, for the confirmation of the faith, and direction of the lives

lives of us Christians. Secondly,  
as Manna was kept in the Ark for  
a remembrance of Gods mercy  
and power in preserving the lives  
of the Children of Israel forty  
years in the wilderness with An-  
gels food, so likewise the blessed  
Sacrament of the Lords Supper, as  
chosen Manna, hath beens kept  
in Christs Church for the spiritu-  
all livelyhood of the worthy re-  
ceiver for ever. And lastly, as  
Aarons fruitfull rod was kept in  
the Arke for a testimony of the  
chosen Priesthood, so the fruitfull  
examples of the Saints lives is an-  
nually kept in the Church as on  
this day, which I compare to the  
starry firmament: for as poore  
wayfaring men receive a great  
deale of comfort and direction in  
the light of the starres in a darke  
night, when the Sunne and Moone  
are extinct; so a poore Christian  
in the pilgrimage of this world re-  
ceives a great deale of solace and  
joy

joy in the consideration of those glorious Saints, that have walked in the said steps before him.

And therefore the Church knowing the power of examples upon mens nature, that they are more apt to be led by example then by precept or reason, and are more apt to follow a multitude in sinne, then the light of any one Saint in vertue; hath set this day apart to let us understand, that it is better to follow one *Noah* in the race of righteousness, then a whole world drowned in sin and wickednesse, and that for our soules salvation it is better to be like one just *Lot*, then a City full of wicked Sodomites: but it is a very hard matter to walk uprightly in the midst of a crooked generation.

Now as the number of fixed Starres are past all Arithmetically expression, so the totall of all the Saints that are and have beene in the

the

the Church of God are without number. Yet as Astrologers note a certaine number of Stars for an uncertaine, in affirming that there are 1205 in the Northerne Hemisphere, the Zodiack and Southerne Constellations besides the Seven Planets; so S. *Iohn* in his Revelations notes a certaine number of Saints for an uncertaine, in saying that in every Tribe were sealed 12000 besides the 24 Elders and 4 Beasts which by expositors are the 24 writers of the Old Testament, and the foure Evangelists writers of the New. But it is not for their number, but for their vertues that we commemorate their lives on this day. Therefore I will pray to God that it would please him to grant that I may seriously call to minde and wisely consider on this day the sincerity of *Abel* in my sacrifice of Praise, the piety of *Enoch* in my walking with God, the righteousnesse of

Q

Noah,



Noah, the faith of Abraham, the chastity of Ioseph, the meeknesse of Moser, the zeale of Phineas, the patience of Iob, the devotion of David, the wisdome of Solomon, all the rare graces of Gods Spirit in the holy Patriarchs, in the sweet fellowship of the Prophets, the constancy and fortitude of the Noble Army of Martyrs, and all those imitable vertues in my blessed Saviour : that I endeavouring my selfe to walke after their *godly example* in the Church militant upon earth, may after this life ended together with them in the day of the resurrection reigne for ever in the kingdome of heaven, which is the Church triumphant, *Amen.*

The

## The North Hemisphere.

OR

a Meditation on Twelfe-day.

**A**S I am enforced to alter the name of the North pole on this day and call it the Easterne Hemisphere, because the Magi came from the East, and not from the North, so I am compelled to write little of this dayes commemoration because it is so excellently performed by M. *Austin* in his divine Meditations. But as in the North Hemisphere there are 21 Constellations, and in every one of them a certaine number of Starres, in all 332, so, for ought I know, being it is not set downe in the Gospell, there might be 21 Wisemen as well as 3, 12 or 14 (as some conjecture) which came to worship our blessed Saviour, & by every one of them a certain num-

Q<sup>2</sup>

ber

ber of converted Saints brought into the Hemisphere of the Christian Church. But because I am ignorant in all these things, I conclude with this divine prayer, saying,

*Father of light, who didst guide the Heathen Sages by a Starre, to seek after, and finde thy Sonne, the true light which enlightneth every man, that cometh into the world, give me grace to give care to the more sure word of prophecy in the Scripture, till the day dawne, and the day starre arise in my heart. As thou calledst the Wisemen observers of the starres by a starre; the Shepherds lying abroad by an apparition in the fields Zachary the Priest, by a vision in the Temple, Peter the Fisher by a draught of fishes, Matthew the Publican at the receipt of custome; and S. Austin enamoured with eloquence by the lustre of S. Ambroses stile and intising eloquence. I beseech thee*  
 rake

take advantage of such seasons, and apply such meanes for my unfeined conversion unto thee as are most agreeable to my inclination, disposition, and condition. So will I come unto thee, and fall downe before thee, and present unto thee gold, frankincense, and Myrrh: gold in acknowledgement of thy kingdome, frankincense of thy Priesthood, and Myrrh, of thy death. I will offer willingly and freely unto thee incense of praise and thanksgiving for thy benefits; the Myrrh of bitter teares for my sins, and gold (according to my ability) for the maintenance of thy service, and adorning thy Temple.

- Lord, who by this rich present providedst for the Virgins wants, to supply them in her journey to Egypt, extend thy goodnesse to me in all necessities; and establish my faith and confidence in all dangers and difficulties whatsoever, for thou hast promised never to

*leave nor forsake them that trust in thee. The stony rock shall yeeld a fountaine of water; and the dry cruse a spring of oile: the loaves shall multiply by spending: nay the clouds shall be store-houses of bread, and the winde serve in fowl, and the Ravens bring in provisions, the fishes pay tribute of money, and Heathen sages from the East, (by the conduct of a starre) bring in costly presents and new yeares gifts, before thy children shall want their necessary maintenance or sustenance. Blessed Babe, who at thy birth didst preface thy death, and assayedst the crosse in thy cratch, and being excluded (as it were) from all men, wast constrained to take up thy lodging with beasts in a stable, teach me what I am to look for in this world. If it give me course and base, and beastly entertainment, it gave thee worse: and the servant is not to expect better respect then the Master.*

O King of glory, who hadst no Palace, but an *Inne*, no chamber of presence but a *Stable*; no Tapestry but *straw*; no chaire of estate, but a *Cratch*; no Scepter but a *Reed*, and no Crowne but a wreath of *Thorns*, work in me a holy high-mindednesse to *despise this world*, which so despised thee. Make *worldly greatnesse* seeme small, honour base, estimation vile, and pompe vaine unto mee: let not the glittering show of *gold, silver, and pretious stones*, or the lustre of *eminent condition*, dazell the eyes of *my minde*, but let the beames of this *starre* light and guide me rather to honour thee in a *stable*, then leave thee to follow *Herod* in his *palace* upon any hopes whatsoever.

The wise men after they had seene thee, never returned back to *Herod*, but went another way to their owne home: so let me, after thou hast called mee to the knowledge of thy



truth, and redeemed me from my vaine conversation, never returne back to my worldly courses, but take another way to my true home in Heaven. The wise men when they saw thy starre in the aire, were exceeding glad: I see thy starre in Scriptures, nay, I see the bright morning starre in my heart: O let my joy exceed theirs, as my knowledge doth. The starre still lighted them till they came to the place where thou layest, and entred into thy bedchamber: So O Lord, let the light of faith guide me all the way of this life, even till I come to see thee, not in a stable on earth strewed with litter and dung, but in a Palace in Heaven built with Saphyrs, and founded upon Pearls, not receiving a present of gold from men, but wearing a crowne of glory put upon thee by thy Father; not having a quantity of frankincense or Myrrh in thy hand, but a golden Censor full of sweet odours which

*which are the prayers of Saints.* Among which I beseech thee offer up the prayers of me a *sinner*, that I may be a Saint after thou hast purged me from all filthinesse in the royall bath of thy blood.  
*Amen.*

The *Southerne Hemisphere*,  
OR  
*a Meditation on Innocents-day.*

THE reason why I fix the Stars of the Southerne Pole on this day, is, because as those innocent Doves, those harmelesse Lambes, those glorious Starres, that first appeared in the Christian firmament, the infinite number of sucking infants under two yeares old that were as this day flaine by the appointment of cruell *Herod*, were borne, and soone after dyed in the place of Christs Nativity *Bethlehem Ephrata*, which was a City  
which

which stood upon a hill some six miles from Jerusalem towards the South. But for the number of the starres noted by Astronomers in this Hemisphere 15 Constellations which are 293 are not the third part of the tithe of 14000 which is the number of those blessed martyred Infants, if it be true which the Lyturgie of the *Æthiopians* and Calends of the Greeks affirme.

But all this was done, as *S. Mat-  
thew* testifies, to performe the word of the Lord spoken by *Iere-  
miah* the Prophet saying, *In Rama  
was heard a voice of lamentation  
weeping and great mourning, Rachel  
weeping for her children, and would  
not be comforted, because they were  
not.* That it was prefigured by *Ra-  
chels* weeping is evident. For *Ra-  
chel*, *Iacobs* wife dyed in childbed,  
and was buried about a quarter of  
a mile from this place, on the right  
hand towards Jerusalem. The mo-  
nument

numment that *Jacob* set upon her grave (as some affirme) was twelve stones pitcht an end, which ceremony the ancient Fathers used to testifie their hope of the Resurrection to come, which was not generally reveiled. And by reason of this grave al the countrey therabouts ever since was called by the name of *Rachel*. And for this cause these Infants were called her children, albeit she were dead above 2000 yeares before they were slaine, and 1500 yeares before *Jeremy* writ the prophesie.

Having thus taken a view of the truth of the story, I will insist a little further in the description of this ambitious Tyrant *Herod*, who being of meane parentage, though of an ambitious spirit, by faire pretences & subtile demeanour, obtained the daughter of a King for his wife; then having one foot in the stirrup of preferment and worldly honour, he further hunting

ting after his prey (the Crowne of the Kingdome of Jewry) deposed his father in law, and slew him and all his tonnes: he stayed not there, but killed his own wife and all the Nobility of Juda. And so fearfull was hee that any should rob him of his honour, when hee heard that a King was borne from the Magi, and could not finde the particular party, that he did not only cause an infinite number of innocent babes to be slaine, but for more assurance killed his own sonne, because, as *Philo* saith, he descended by his mothers side of the line of Juda, which cruelty comming to *Augustus's* eares, he said (as *Macrobius* reporteth) That he had rather be *Herods* Swine then his Sonne, for that he being a Jew was forbidden by his religion to kill his swine, though not ashamed to kill his sonne. But what became of him after all these bloody Tragedies by him committed

mitted? *Ensebins* out of *Iosephus* relates a most loathsome and shamefull disease of which hee most miserably dyed: From which I observe, that miserable and wretched is their condition, that for obtaining of a little fading and transitory honour in this world (which indeed is but the shadow of true honour) trouble and perplex both their bodies and mindes, while they live in this life, loose the true substantiall and everlasting felicity in the world to come, and sometimes receive double punishment both here on earth, and hereafter in hell for ever, as *Herod* and others.

But leaving him, now I will once more take a view of these blessed innocents, these Protomartyrs, these first fruits of martyrdom, these seeming Christs of the same age of Christ, these that suffered for him while he was safe in his cradle or in his mothers armes.



armes. The cause was his, and these silent advocates make answer: he was the agent, and they the patient; hee was sought for, and they were found, for his fact they were slaine: he the *Isaac* that was intended for the sacrifice, and these the innocent lambes that were sacrificed in his stead.

O Lord, in what had these offended? how had they broken thy statutes, that could neither go nor speake? their hearts had no knowledge to thinke, their hands too feeble to work, and their tongues unable to utter any thing that was ill. Now they were bewailing the miseries that their originall sinne did expose them unto, and thou by the hand of *Herod* sent the messenger of death to invite them to eternall joy.

Grant I beseech thee, that as they were two yeares bewailing their miseries, and thou thy selfe two dayes in the bed of the grave,  
and

and in the third raisedst thy selfe,  
and restoredst them to joy in the  
third yeare; so I likewise having  
been in the bed of sin for the time  
past of my life, bewailing my sin  
for the time to come, may now  
live the life of grace, and hereaf-  
ter partake of eternall joyes in gl-  
ry for ever. *Amen.*

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*The Zodiacke.*

**I**N which Astrologers note 12.  
Constellations or houses for  
280. Starres, which they call the  
twelve signes. And in the yeare we  
commemorate the lives and ver-  
tues of the twelve Apostles, and  
with them the day Star, Saint *John*  
the *Baptist*; the evening Stars, Saint  
*Paul* and *Barnabas*, and three other  
Stars of like splendor, Saint *Marke*,  
Saint *Luke*, and Saint *Steven*. That  
the Saints, and especially these,  
spred the light of their heavenly  
doctrines

doctrine over the whole world, is evident by *Dan.* 12. 3. where the Prophet affirms that they which be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse shall shine as the stars. And they are not only stars which enlighten the spiritual Jerusalem, the Spouse of the Lambe, Christs Church on earth, which *John* in a vision saw come downe from heaven, but precious stones are rare jewels to adorne and beautifie her, as is excellently paraphrased upon the twelve foundations of that City, which were the twelve Apostles, in these words.

The first Apostle from the Indies gathered in all these *green Iaspers*, who abode ever greene and unwithered from the true faith, to found with these the first foundation of this heavenly habitation: another Apostle to make up the second course of this foundation, brought

brought in those *celestiall Saphires*, who indued with heavenly hewes and qualities, respected no earthly shewes. The third Apostle for the third course of this foundation, gathered in from among the *Egyptians*, the *victorious and fiery Chaldeonies*, even the zealous Professors, and victorious Teachers of the Truth. Some fourth Apostle, to build the fourth foundation even from the *Scythians* and *Barbarians* brought in the greene and glancing *Smoragdes*, even the flourishing, unwithered, and sincere Christians of those Countries. For the fifth course of this foundation, some Apostles gathered in from among the *Arabians* their meeke, lowly, and chaste people, comparable to the simple and chaste nature of the *Sardonyx*. The sixth Apostle gathered in these mollified people, in whose fore hearts are engraven the leales of salvation, even the continuall me-

R

mory

mory of Christs Passion, represented by the bloody and fleshy colour of the *Sardius*. The seventh Apostle for the seventh ground and foundation, the wise and constant *Chrysolites*. The eighth Apostle for his course and foundation, gathered in all diligent Christians and peace-makers, comparable to the precious *Berill*. The ninth Apostle to found his course with, gathered in the patient people, and restrainers of their affections, represented by the nature of the *Topaze*. The tenth Apostle brought into the tenth course of this foundation, the golden Greene *Chryso-prasus*, even those Christians, that renouncing avarice, glory in that golden Treasure of heaven, that never withereth nor decayeth. The eleventh Apostle to found his eleventh course, gathered in the golden purple and princely *Hycinthi*, even those magnificent and princely professors, who being richly

richly decorated with spiritual blessings, overcame all temptations. Finally, for the twelfth course, and to compleat the foundation of this holy worke, the last Apostle brought in, even from *Armenia*, the pure and temperate *Amethysts*, to wit, those Christians, who detesting gluttony and drunkenness, are endued with Sobriety and temperance.

O Lord, grant that in the day thou makest up thy Jewels, I may be found a precious stone in this building, having in this life shined as a wandering *Star* in grace, I may for ever rest a fixed *Star* in glory.  
*Amen.*

*A short Meditation of the Feast of  
Saint Iohn Baptist.*

**T**his glorious *Starre* was the first that appeared in the Evangelicall Hemisphere. At the



lustre whereof, the shadow of the Law began to withdraw and vanish, that the spirituall sense might appeare through the literall. He concluded the Law and the Prophets, and prepared the way for the Sunne of Righteousnesse, the day spring from on high.

And now the letter of the Law, spiritually understood, is turned into Gospell: yet the owle-eyed Jewes that loved darknesse better than light, when *Iohn* shone in the Pulpit (like a taper on a candle-sticke) could scarce endure him burning longer than a farthing candle, an houre was the utmost of their patience. This is that Star that gave an heroicall rise of jubilation in the wombe of his blessed Mother.

At the first approach of this Sun, or at the first dawning of the day of Salvation, as the glorious Sunne entered into the blessed Equator, the Virgin Mother, and began

began to shew forth his spirituall  
 rayes by heavenly ejaculations in  
 Hymnes, Psalmes, and spirituall  
 Songs; from *Mary*, the Mother of  
 our Lord, from *Zacharias* the fa-  
 ther of his Harbinger, and old *Si-  
 meon*, that wayted for his Salvati-  
 on. This is that *Elias* that was to  
 come, the Prophet of the Highest,  
 and more than a Prophet; so much  
 the more that a greater than hee  
 was not borne of a woman in natu-  
 rall generation. The voyce of the  
 Cryer in the wildernesse, such a  
 voyce as *David* speakes of in the  
 29. Psalm: that made the stout  
 souldiers to bow their heads in  
 humility, the fruitlesse and barren  
 Publican to bear the fruit of Cha-  
 rity, and all the common people to  
 cry out with an unanimous con-  
 sent, What shall we doe? This is  
 the Angell of the Lord sent as a  
 Messenger before his face, to pre-  
 pare his wayes: he that was borne  
 after a supernatural manner, lived

an austere angelicall life, clad in  
course and rough habite, fed with  
spare diet. And after one year  
in his ministerial office, for testifi-  
ing the truth so fulfill the wicked  
desires of a lewd strumpet, prompt  
by her bloody mother, when hee  
was little more than one and thir-  
ty yeares of age, by the command-  
ment of cruel *Herod*, was behead-  
ed in the Tower of *Macherus*,  
which was a Towne of *Perea* be-  
yond *Jordan*, twenty miles from  
*Jerusalem* towards the East, sci-  
tuated on a high Mountain; which  
Townes name being derived from  
*Machera* signifies a sword, and *Iobe*  
died by a sword. Thus was this  
light withdrawne, this lampe ex-  
tinguished, and this star clouded.

But all this is so excellently per-  
formed by M<sup>r</sup>. *Austin*, that the lu-  
scie of his bright Sun hath eclips-  
ed this my star; which inforced  
me to conclude as hee doth in the  
Collect of the Church, saying,

Almighty

Almighty God, by whose providence thy servant *John Baptist* was wonderfully borne, and sent to prepare the way of thy Son our Saviour, by preaching of Penances; make me so to follow his doctrine and holy life, that I may truly repent according to his preaching, and after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the truths sake, through *Jesus Christ* our Lord. *Amen.*

*On the Feast of Saint Matthew.*

**T**He next light after the Baptist in the Evangelical fragment, I place the first of the Evangelists, for w<sup>ch</sup> it may be some of the upholders of the universall Bishops Sovereignty will cavill with me, because I doe not set the prime Apostle *S. Peter* in the first place: For though Saint *Matthew* was the

first Writer, yet it may bee said, Saint Peter was the first Preacher after the Ascension of our Lord, as is evident in the first and second of the Acts. And there hath been as glorious lights, Preachers as Writers. But, yet for that the History of the Gospell is the foundation of all writing and preaching, I will begin with Saint *Matthew*, who wrote his Gospell before the other three, as is evident by *Revel. 6. 1*. For when Christ (which is the Lamb there mentioned) had opened the sealed doctrine of our redemption in the first yeare of his ministeriall office, to the six and thirtieth yeare after his birth, one of the four Beasts, which by interpretation is *Matthew*, writes his Gospell in the Hebrew tongue, and in the mighty stile of Gods thundering Spirit, set out the same, willing all Nations to come and see, by approach and consider it. About which time is accomplishment

ment of the second verse Christ and his Apostles passe out and preach to all the testimony of the Gospell, shooting the arrowes of zeale to pierce all godly hearts: which is prefigured in him that sate on the white horse crowned with victory, and triumphantly conquering and overcoming the world.

And that S. *Matthew* is one of the four beasts is evident, for both *Ezekiel* in his first chapter, and S. *John* in his fourth makes mention, that one of the beasts had a face like a man, which by all interpreters is applyed to *Matthew*, because hee begins his first face or lease with the genealogie of Christ, as he is son of the seed of *David* by the Virgin *Mary*.

And the Prophet *Ezekiel* writing in Hebrew to the Hebrewes, saith, the first face of one of the foure beasts was as the face of a man, meaning S. *Matthew* wrote  
first



first in Hebrew. But the Prophet *S. Iohn* writing in Greeke to the Grecians saith, the first beast had the face of a Lion, meaning *S. Marke* who wrote first in Greek; & *S. Matthew* was the third whose Gospell when *S. Iohn* wrote his, was translated out of Hebrew into Greek.

Another reason why *S. Matthews* Gospell is set first, is because he being an Apostle was to give light and open the way to the rest, as *S. Iohns* Gospell is set last, because being an Apostle he might give authority and confirme the former: two which were Disciples and writ their Gospell; *Saint Marke* by the instruction and approbation of *S. Peter*, and *S. Luke* by the authority of *S. Paul*.

*Saint Matthew* setting downe his owne story is so farre from flattery that he calls himselfe *Matthew* the Publican, and tels how he was called to be an Apostle, as he was sitting

sitting at the receipt of custome, which text is excellently expounded in *M. Austins* divine Meditations. And as some report, it was in *Cæsarea Philippi*, where likewise Christ cured the woman afflicted with the bloody issue 12 yeares by the touch of the hemme of his garment. It is likewise related that *S. Matthew* having writ his Gospel, & delivered it to *James* the Lords brother then Bishop of Jerusalem, preached the Gospell in *Æthiopia* now called the Kingdome of *Presbyter-Iohn*, and was entertained by the *Eunuch* Chamberlaine to the *Quene Candace*, whereof there is mention in the *Acts*. He prevailed so much, that *Aglippus* the King of *Æthiopia* and his people came to baptisme. But there reigned after him, *the Hyrtacus* which hated the *Apostle*, and commanded him to be runne through with a sword. But some say he was runne through with a speare

speare at Hierapolis in Parthia, where he was honourably buried: so that he did not only write the Testament of his Lord, but for confirmation of the truth thereof sealed it with his blood.

What may be further writ concerning this blessed Apostle I leave to the learned, and conclude with the prayer for the day as the Church hath set it in her Liturgy, saying :

Almighty God, which by thy blessed Sonne didst call *Matthem* from the receipt of custome to be an Apostle and Evangelist; grant me grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said son Jesus Christ, who liveth and reigneth with thee and thy holy Spirit, three persons and one God, now and for ever. *Amen.*

## On S. Markes-day.

**T**He next fundamentall light that appeared in the Evangelicall Sphere, was *S. Marke*, as appeares in the third, and fourth verses of the sixth of the Revelation. For when the second Beast or Gospell began to invite men to the perusall thereof, then there went out another horse which was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword, which is thus paraphrased. At that time proceeded tyranous and bloody magistrates, sitting in the seat of tyranny to whom power was given to persecute Gods Saints on earth, and to deprive them of peace by causing all men to kill them, abusing so the sword  
of

of Justice, that God had given them. And this was accomplished at that time, when *S. Steven* suffered martyrdom, and *James* the brother of *Iohn* was beheaded for Christs sake: for even then and from thenceforth the Roman Magistrates, and Synagogue of the Jewes never stinted from persecuting and putting to death all true Christians.

That *Marke* is the second Beast spoken by *Ezekiel*, and the first by *S. Iohn*, that had a face like a Lion, is plaine, because hee begins his first face or lease at the voice (like a roaring Lion) in the wilderness, *prepare the way of the Lord, &c.*

*S. Marke* is noted by *Dorotheus* to be one of the seventy Disciples, and was very attentive unto the preaching of *S. Peter*, from whom at the earnest perswasions of many zealous Christians, he wrote his Gospell in Greek. And *S. Peter* makes mention of him in the last

last Chapter of his first Epistle, in these words, the Church of Babylon, elected together with you saluteth you, and *Marke* my sonne, and yet this Evangelist is most copious in setting downe particularly how *S. Peter* thrice denyed his Lord and Master. He was the first Bishop of Alexandria, and preached the Gospell in all the bordering Regions from Egypt unto Pentapolis, and (as some affirme) in the reigne of *Trajan* the Emperour, others (and they more probably) in the beginning of the reigne of *Nero*, had a Cable rope tyed about his neck, and by that drawne through the streets of *Alexandria*, that his flesh was rent in pieces, the stone coloured with his blood, and in the end he burned to ashes by those furious *Idolaters*, and was buried at *Bucolus* a place in the said City. For what may be written more concerning *Marke* I leave to the learned: and conclude



conclude with the prayer for the day, saying.

Almighty God, which hast instructed thy holy Church with the heavenly doctrine of thy Evangelist *S. Marke*, give me grace that I may not be like a little childe carried away with every blast of vain doctrine, but be firmly established in the truth of thy Gospell through *Jesus Christ my Lord*, Amen.

On *S. Lukes* day.

**T**He third fundamentall light that shewed the history of Christ is *S. Luke*. And that he was the third is plaine by the 6 Revel. 5.6. For after the third sealed weeke which was the 43 after the birth of Christ, *S. Luke* the third Beast wrote his Gospell, and published it, that all men might come and see. At which time there fell

a great universall famine of corne, which *Agabus* prophesied and foretold should come to passe among the Apostles, Disciples and the whole Church.

In this dearth the bushell of wheat was sold for five accustomed prices, and the bushell of barley for three. All which was prefigured by him that sate on the black horse with ballances in his hand, and the voice that spake in the midst of the foure beasts, saying, A measure of wheat for a penny, and three measures of barley for a penny. So that this agrees with *S. Luke* in three respects.

First, in that he is the third Beast in *Ezekiel*, & the second in *S. Iohn*, with a face like a Bull, because he beginneth his face or first lease at *Zacharias* offering incense (as it were a bullock) at the Altar.

Secondly, Because he wrote at this time.

And thirdly, because he makes

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relation

relation of the famine that then hapned, 11 *Acts* 28, 29, 30.

He was a follower of all the Apostles, in their Peregrination, but especially of S. *Paul*, who makes mention of him in two of his Epistles, once to the *Col.* 4. chap. and 14. verse, *Luke* the beloved Physician saluteth you, and in 2 *Tim.* 4. 11. only *Luke* is with me.

By birth he was of Antioch, but by profession a Physician, and he hath left us proofes of his skill in two volumes medicinable for our soules health : one of the Gospell, which he reporteth to have published according as he records it of them which from the beginning were beholders and ministers of this doctrine; so that he searched all from the originall. The other of the Acts of the Apostles, where he compiled not only the things that he heard with his ears, but also the things which he saw with his eyes. And of *Paul* some say

say, that he accustomed to mention the Gospel of *S. Luke* when he spake as of his owne, saying, according to my Gospel, *2 Tim. 2. 8.*

And though *S. Luke* was scholar and dependant of *S. Paul*, yet he alone of all others, makes mention of the differences of *Paul* and *Barnabas*, and in the story of Saint *Stephens* death, after all his narration ended, he added a clause which in humane judgement might have beene left out, to wit, *Saul* was consenting and culpable of *Stephens* death: whereby wee may perceive most perspicuously, that as these Evangelists were plaine, sincere, and simple, and farre from presuming to devise any thing of themselves; so were they religious and had scruple to passe over or leave out any thing of the truth in favour of themselves or any other whatsoever.

Whether *S. Luke* dyed a natural death or a violent, I cannot

finde; only *Dorotheus* saith, he died at Ephesus, and was there buried. Therefore I leave the further lustre of him (as of the rest of those glorious starres) to the curious search of the learned, and conclude with the prayer for the day, saying :

**A**lmighty God which calledst *Luke* the Physitian, whose praise is in the Gospell, to be a Physitian of the soule; it may please thee by the wholesome medicine of his doctrine, to heale all the diseases of my soule, through thy sonne *Jesus Christ* my Lord and Saviour. *Amen.*

*On S. John the Evangelist.*

**S**aint *John* was the last fundamentall light that shined in the Evangelicall Hemisphere, as is manifest by the forecited place of his Revelations. For when he set forth

forth his Gospell which was betweene the 50 yeares and 57 after Christs Nativity, the pale Horse (which by Interpreters signifies heresies among the people, bringing therewith the death of the soule, and procuring hell and eternall damnation) began to arise, who spake against the divinity of Christ. Wherefore S. Iohn for the suppressing and conviction of the heresies of *Cerintus*, *Nicholays*, *Ebion*, *Elymas* the Sorcerer, and other certaine Pharisaicall Hereticks, wrote his Gospell, which be- ginneth at the description of Christs divinity.

But they not forsaking their hereticall opinions, God sent his plagues against Judea and other parts of Asia, the quarter of the earth where these heresies reigned.

That S. Iohn is the fourth beast that had a face like an Eagle, is likewise evident, because he be-



ginnereth his first face or lease at the high and diuine essence of Christs God-head, flying so high in his stile, that hee is compared to an Eagle.

Saint *Iohn* was the brother of *Iames*, who were both the sonnes of *Zebedeus*, who was a Fisher-man, and were called by Christ, when they were in the ship with their Father mending their nets. At which time (as some relate) Saint *Iohn* was but one and twenty years of age.

This Apostle was so beloved of Christ, that he was suffered to leane on Christs bosome when he was at Supper.

He, his brother and *Peter* were permitted to see Christs Transfiguration on Mount Tabor, and they three were taken from the rest to behold his Agony in the Garden. Wherefore, the Mother of *Iohn* dreaming that Christ should bee a temporall King, presuming

suming so much upon the love  
which shee saw in Christ towards  
her children, boldly asked, That  
they might have the greatest ho-  
nour, viz. one to sit at the right  
hand, and the other at the left in  
his Kingdome. (Yet though this  
is noted by Saint *Matthew* to be the  
Mothers desire, Saint *Marke* rela-  
ting the same story, Chap. 10. 35  
saith, That it was the desire of  
*James* and *John*, for which the o-  
ther Disciples disdained them  
two, to shew that it was their am-  
bition to sollicite their Mother to  
make such a petition; which Gos-  
pell though it touched Saint *John*  
who then lived, and had the per-  
usal thereof, never denyed it, nor  
took it ill, but approved that, & the  
other two Evangelists to be true;  
so sincere, simple, and without all  
art of flattery or rhetorical ampli-  
fication was all their writings, that  
they do not spare Christ himselfe,  
whom they adore and acknow-  
ledge

ledge to bee their God and Saviour, but shew the infirmities of his flesh as he was a man; as his hunger and thirst, his being weary, and how hee wept, his passions of feare, anger, love, &c. (therefore much lesse would they favour the Apostles or themselves.) And last of all, Christ upon the Crosse to expresse the great love that hee bore this Apostle, called the blessed Virgin his Mother, and him her sonne. And from that day to her death she lived with him. Presently after the feast of Pentecost, when hee with the rest had receiued the holy Ghost, he with Peter was cast into prison for healing the cripple, *Act. 4.* And a while after, he with Peter was sent by the Apostles to preach the Word of God in Samaria, *Act. 8.* Four yeares after the death of the Virgin Mary, he was present at the Apostolicall Councell in Jerusalem. Now James his brother who was

was called the elder, was beheaded two yeares before, for this Councell was celebrated in the presence of *James the younger, Peter, John, Paul* and *Barnabas*, &c. about sixteen yeares after the Resurrection of Christ, and fourteen after the Conversion of *Paul*, Gal. 2. *Act. 15.*

After the death of *Paul* he governed the Churches of *Asia minor*, where he wrote his Gospel. And in the 86. year of his age being cast into a vessell of boyling oyle, and coming out unhurt, by the command of *Domitian* the Emperour, he was banished into the Ile of *Pathmos*, where he wrote his Revelation to the seven Churches in *Asia*. It is related of him, that hee turned certain peeces of wood into gold, and stones by the sea side into *Margarits*, to satisfie the desire of two whom he perswaded to renounce their riches, and after they repenting that for worldly treasure

sure they had lost heaven, changed them into the same substance againe. That he raised up a widow and a young man from death to life. That he drunke poyson, and it hurt him not, and raised up two to life, which had drunk the same before: and that he called a young man to repentance that was captain of thieves.

After the death of *Domitian*, he came to *Ephesus*, where (as *Saint Austin* relates) he caused his grave to be made, and in the presence of divers went in alive, and being no longer in, and to their seeming dead, they covered him: which kind of Rest (saith he) was rather termed a sleepe than death; for that the earth of the grave bubbleth or boyleth up after the manner of a Well, by reason of *John* resting therein and breathing, a signe of his slumbering therein. And thus he dyed, when hee was (as some relate) an hundred and twenty

twenty years old : others say ninety nine, and some ninetie one; the truth of all which, I leave to the diligent search of the learned; and conclude with the prayer for the day, saying :

Mercifull Lord, I beseech thee to cast the bright beames of light upon thy Church; that it being lightned by the doctrine of thy blessed Apostle and Evangelist Saint *Iohn*, may attaine to thy everlasting Gifts, through Jesus Christ my Lord. Amen.

*Saint Peters day.*

**H**AVING made a brieft relation of the lives and deaths of the foure Evangelists, who writ the Gospell of our Lord and Saviour, Now I should set forth the glorious lustre of those Stars, which were equall, and some before them in the order of Apostleship,

The



The first in order is *Simon*, whose surname was *Peter*, the son of *Ions* of Bethsaida in Galilee. The order of his precedency is noted by three Evangelists in four places, where all the Apostles are nominated, viz. *Matth.* 10. *Mark* 3. *Luke* 6. and *Act.* 1. But whether he were the first that was called to be an Apostle or no, I cannot certainly determine, for though Saint *Matthew* and *Marke* make relation, that hee with his brother *Andrew* were first called, yet Saint *John* affirms, that two of *John's* disciples followed Christ, of which one was *Andrew*, who went and told his brother *Simon* that he had found the *Messias*; But whether he were first or second that was called to the Apostleship, I leave to the learned.

The Evangelists make more mention of him, than of any one Apostle besides; as first they shew that Christ coming to his house, healed

healed his wifes mother of a fever. Then they shew how ready he was to walke on the sea at the command of Christ; and yet because of a little tempest his strong courage failed him, and he ready to sincke.

Then againe his noble confession that hee made of Christ, for which Christ so highly commended him: but presently after they shew his carnall feate, for which Christ checked him. Then they shew Christs love to him, in making choise of him, and the two sonnes of *Zebedeus* to be spectators of his glorious transfiguration and bitter agony in the Garden: and in the first they say, hee spake hee knew not what, being overcome with joy; and in the second they shew his carelesnesse, for which Christ checked him by name, because hee could not watch one houre. Then they shew how inquisitive he was to aske questions,  
how

how oft shall I forgive my brother in one place? dost thou wash my feet? in another; and, what shall this man doe? in a third &c. And last of al, before his Passiō, they declare his strong resolution, *Though all men so sake thee, yet will not I.* And yet presently after they shew how basely hee denied his Lord Christ. All the particular relations that the Evangelists make of this Apostle are so many, that it would make a little volume to make rehearfall of them. And I have intended brevity: Therefore will I make a short story of his life after the Passion of Christ, as it is related in the *Acts*, and other Authors.

After the Ascension of Christ he made the first Oration to the eleven for the choice of an Apostle in the place of *Judas*. And after the feast of Pentecost, he made the first Sermon, by which 3000 souls were added to the Church. After that he healed the lame man at  
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the Temple gate; for which he and *John* were brought before the Councell.

Then is shewed in the fifth of the Acts how God by him punished the hypocrisie of *Ananias* and *Saphira*. After is declared how he was sent by the Apostles with *John* to preach in Samaria, where (for ought I know) he withstood *Simon Magus*, and not at Rome (as some affirme.)

In the sixth yeare after the Resurrection of Christ he went to Lidda, and cured *Aeneas*, who had bin sick of the Palsey eight yeares. From thence he went to Ioppa, & raised *Tabitha* from death. And in the seventh yeare after the Resurrection, he came to Celarea Strato, where he preached the Gospell to *Cornelius* the Centurion, and baptized him and his whole family.

In the eleventh yeare after the Resurrection, hee was cast into prison,

prison, and set at liberty by an Angell.

About five yeares after, he was at the councell of the Apostles in Jerusalem. And the yeare following went into Antioch, of which place he was the first Bishop, and the Disciples there the first Christians: and being at Babylon wrote his first Epistle to the strangers that dwelt in Pontus, Galatia, Cappadocia, Asia, and Bithynia. Yet it is reported in Ecclesiasticall histories, that *Peter* came from Antioch to withstand *Simon Magus* at Rome, and there kept the Chaire 25 yeares, 12 under *Claudius*, and 13 under *Nero*.

He opposed *Simon Magus* once in restoring a Noble man to life, and another time when hee was going to flye into the Aire, *Peter* brought him down with his wings headlong to the ground; by which fall his legs and joynts were broken, and he thereupon dyed.

But

But there are divers of the learned, that affirme that *Peter* never came to Rome at all, as may be gathered out of those five Epistles which *S. Paul* writ from Rome, being there a Prisoner, and in the conclusion of them names all his friends, but never makes mention of *Peter* in any one of them, which were written about the fifth yeare of the reigne of *Nero*. And when he writes to the Romans, (which was the second yeare of *Nero*) hee never makes mention of any salutation to *Peter*, which (if he had beene then Bishop of that place) he would not have omitted. And if ever *Peter* were at Rome at all, he came thither after the last imprisonment of *S. Paul*, and a few dayes before his martyrdome: but whether it was that he was martyred at Rome by the command of *Nero*, or at Ierusalem by the appointment of King *Agrippa*, or (as some say) at Babylon. it is not ma-

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teriall. But certaine it is that hee was crowned with the wreath of martyrdome, and was crucified with his head downeward, and his feet upward, which death hee chose, because he confessed himselfe to be unworthy to suffer in the same manner and forme as his Lord suffered. And it is reported by some, when his wife was led to suffer martyrdome, as he hung upon the crosse (others say, as hee went out of doores) he greatly rejoyced and encouraged her, calling her by name, saying, Be of good comfort, and remember the Lord Iesus.

The truth of all which stories I leave to the consideration of the learned, and conclude with the prayer for the day.

Almighty God, which by thy Sonne Iesus Christ hast given many excellent gifts to thy Apostle *S. Peter*, and commandedst him earnestly to feed thy flock: Make

(I beseech thee) all Bishops and Pastors diligently to follow the same, to preach thy holy word, and the people obediently to follow the same, that they may receive the crowne of everlasting glory, through Iesus Christ our Lord. *Amen.*

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### Saint Andrew

**S**aint *Matthew* and Saint *Luke* place this Apostle next to his Brother S. *Peter*, (because as some affirme) they were first called to the Apostleship. Yet this blessed starre, for many other rare graces related of him by the Evangelists and other authors, may well have precedency before others.

First, for his earnest desire to draw other men to the knowledge of Christ: for when he heard it of *John* the Baptist, he presently called his Brother *Simon*, *Iohn* 1 40.

To

After

After when the Grecians desired to see Christ, he with *Philip* made him acquainted therewith : and last of all he spent much labour & time in preaching Christ to the barbarous Scythians, Saxons, and other *Æthiopians*.

Secondly, for his ready willingness to follow Christ, and be his Disciple : for as Iesus passed by the Sea of Galilee, he saw him with his brother casting a net into the sea, for they were fishers. And he no sooner called them, but they left their nets and presently followed him.

And lastly, for his constant perseverance in the ministeriall office, he deserved this priority of place: for having a long time preached the Gospell to divers barbarous nations, was threatned by *Ægeas* King of the *Edeffians*, that if he would not surcease preaching Christ, he should be crucified as his Lord was, on the crosse. To whom

whom hee gave this answer, and boldly said, That he would not have preached the honour and glory of the crosse, if he had feared the crosse. And seeing the crosse a farre off, with a lively and cheerefull countenance said, O crosse most welcome and long looked for, with a willing minde joyfully and desirously I come to thee, being the Scholler of him who did hang on thee; because I have beene ever thy lover, and coveted to imbrace thee: so being crucified gave up the ghost, fell a sleepe, and was buried in *Patris* a City in *Achaia*.

And this is all the description that my search in Antiquity can make of this starre. The further amplification thereof I leave to the learned, and conclude with the prayer for the day saying: Almighty God, which didst give such grace unto thy Apostle Saint *Andrew*, that he readily obeyed

the calling of thy Son Iesus Christ, and followed him without delay: grant that I being called by thy holy word, may forthwith give over my selfe to follow thy holy Commandement, through the same Iesus Christ my Lord.

S: *Philip* and *Iames*.

**T**He reason (as I conceive) why the lustre of these two starres are by the order of the Church conioyned together on this day is, because they and S. *Peter* only are not displaced in their order by all the Evangelists: for *Peter* is the first, *Philip* the fifth, and *Iames* the ninth in the nomination of them together. And as it is very plaine, that *Peter* and *Andrew*, *Iames* and *Iohn* the sonnes of *Zebedeus*, were the foure Apostles that were first called: so it is likewise conspicuous that *Philip* was the fift, for the  
twice

twice two brethren were called in one day, as *Matthew & Mark* note; but *Philip* was called the day after, as *S. Iohn* saith expressly, the day following *Iesus* found *Philip*; and said unto him, follow me. Therefore as the fifth Apostle I fix him in this starry firmament.

He was of *Bethsaida* the City of *Andrew* and *Peter*, and was no sooner called himselfe, but hee went and found out *Nathanael*, and said unto him, we have found him of whom *Moses* did write in the Law and the Prophets, *Iesus* the Sonne of *Ioseph* of *Nazareth*.

A rare example of a godly minde! that being converted labours, to convert others, and though he himselfe (as some note) was unlearned, yet doth adventure to draw and allure the learned to the knowledge of *Christ*: for some affirme that *Nathanael* was a learned man: and also this shewes, that by weak meanes God



can work great miracles, and by the foolishness of preaching work faith in the heart, which only saves a soule from eternall damnation.

After it is related by *Iohn*, that the Greeks that came up to worship at the feast, came to *Philip* and said, Sir we would see that Iesus; who told *Andrew*, and they two told Iesus; for it seems *Philip* durst not tell him alone, lest Christ should aske him some question which he could not well answer, as he had tried him before by this question, (when hee saw a great multitude about 5000 follow him into the wilderneffe) whence shall we buy bread, that these may eat? yet not long after he of himselfe shewed his own simplicity and ignorance: for Christ having spoken of the knowledge of God the Father, he interrupts him, and bursts out with this question, shew us thy Father, and it sufficeth. In the sixth of

of the Acts is related, that he was chosen one of the seven Deacons: in the eighth of the Acts is shewed how hee preached the word of God, wrought wonders, and healed divers diseases among the people in Samaria, how he baptized *Simon Magus*, and converted the *Æthiopian Eunuch*. And in the 21 of the Acts it is declared, that he had foure Daughters Virgins and Prophetesses, and that *Paul* abode in his house at *Cesarea Philippi* for many dayes : and some write that he was crucified at *Hieropolis*, where he and his daughters were honourably buried.

Thus having described what I finde concerning the first of these Starres, I should now shew the lustre of the second : the ninth Apostle *S. James Alpheus* Brother to *Simon* and *Jude*, and called the brother of the Lord : for it was usuall with the Hebrewes to call their kinsmen brethren: so *Lot* be-  
ing

ing the sonne of *Haran*, *Abraham* brother, was by *Abraham* called brother, *Gen. 13. 8.* And *Jacob* being the sonne of *Rebecca*, *Laban* sister, was called brother by *Laban*, *Gen. 29. 15.* And so this *James* and *Joses* and *Simon* and *Judas* being the Virgin *Maries* sisters sonne, was by the Jewes called Christs brethren in a scornfull manner, *Mat. 13. 55.* And *S. Paul* in *1 Gal. 6.* makes mention of this Apostle, saying, I saw none of the Apostles, save *James* the brother of the Lord.

He was by the Apostles chosen to be Bishop of Ierusalem, for so saith an ancient Father, *Peter*, *James*, and *Iohn* after the assumption of our Saviour though they were preferred by the Lord, yet challenged not this prerogative to themselves, but appointed *James* the Iust Bishop of Ierusalem. He continued in the said See 30 years, and wrote the Canonickall Epistle which beares his name. And at the

the last wore the crowne of Martyrdome. The story of whose life and death I find exquisitely written after this manner following. *James* the brother of Christ took in hand the government of the Church after the Apostles, termed a just and a righteous man of all men from the time of our Saviour unto us: for many other were called *James* besides him, but this man was holy from his mothers wombe.

He dranke neither wine, nor strong drink, neither ate any creature wherein there was life. He was neither shaven, neither anointed, neither did he use bath: unto him alone was it lawfull to enter into the holy places; he used no wollen vesture, but wore a Sindone, and alone frequented hee the Temple, so that he was oftentimes found prostrate on his knees praying for the sins of the people.

His knees were after the guise  
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of a Camels knee, benumm'd and bereft of the sense of feeling by reason of his continuall kneeling in supplication to God, and petition for the people.

For the excellency of his righteousness he was called *Iust*, and *Oblis*, which soundeth by interpretation the bulwark or defence of the people in righteousness, as propheties do go of him.

When divers asked him touching the Heresies among the people, which was the gate or doore of *Iesu*, he answered, the same to be the Saviour; by whose meanes they beleev'd *Iesus* to be the Christ: but the foresaid heresies acknowledge neither resurrection, nor the coming of any Iudge, which shall reward to every one according to his works; for as many as beleev'd, they beleev'd by meanes of *Iames*.

When many of the Princes were perswaded, there arose a tumult of

of the Iewes, Scribes, and Pharisees, saying: It is very dangerous, lest the whole people looke after this *Iesus*, as though hee were Christ: and being gathered together they said to *James*: we pray thee stay this people, for they erre in *Iesu*, as though hee were true Christ, We pray thee perswade this people, which frequent to the feast of the Passeeover, concerning *Iesu*, for we all obey thee; yea, we and all the people testifie of thee, that thou art just, and respectest not the person of any man, perswade therefore this multitude, that they erre not in *Iesu*: for the whole multitude and wee obey thee: stand therefore upon the Pinnacle of the Temple, that thou mayest be seene aloft, and that thy word my be heard plainly of all the people; for because of this Passeeover all the Tribes are met together with the Gentiles.

The foresaid Scribes and Pharisees



raises place *James* upon the Pinnacle of the Temple, and shouted unto him, and said, Thou just man, at whose commandment we all are here, in so much as this people is seduced after *Iesus*, who was crucified, declare unto us which is the way or doore of *Iesus* crucified? And hee answered with a loud voice: Why aske yee mee of *Iesus* the Son of Man, when as he sitteth at the right hand of the great power in Heaven, and shall come in the clouds of the Aire?

When as hee had perswaded many, so that they glorified God at the testimony of *James*, and said, *Hosanna in the highest to the Sonne of David*: then the Scribes and Pharisees said among themselves, wee have done very ill in causing such a testimony of *Iesus* to be brought forth; but let us climbe up and take him, to the end the people being stricken with feare, may renounce his faith.

And

And they shouted again, saying, O, O, and the Iust also is seduced: and they fulfilled the Scripture, which saith in *Esay*; Let us remove the Iust, for hee is a stumbling block unto us: wherefore they shall gnaw the buds of their owne workes.

They climbed up, and threw *Iustus* downe head-long, saying; let us stone *Iames Iustus*: and they began to throw stones at him, for after his fall he was not fully dead, but remembering himselfe, fell on his knees, saying, I beseech thee, Lord God, and Father, forgive them, for they wot not what they doe. And as they were a stoning him, one of the Priests, the son of *Rechab*, the son of *Charabim* (whose testimony is in *Jeremy* the Prophet) cryed out, cease, what doe you? this Iust man prayeth for you. And one of them that were present, taking a Fullers club, (with which they pounce and purge their cloathes)

cloathes) struck *Iustus* on the head, and brained him, and so he suffered martyrdom, whom they buried in that place.

His Pillar or Picture as yet remaineth hard by the Temple, graven thus: This man was a true witnesse both to the Jewes and Gentiles, that *Iesus* was Christ. And *Vespasianus* immediately, having over-runne Judea, subdued the Jews.

And these things saith *Iosephus*, happened unto the Jewes in way of revenging the death of *James* the *Iust*, which was the brother of *Iesus*, whom they call *Christ*, for the Jews slew him, when he was a very just man. With whom I conclude this dayes Meditation with the Prayer for the day, saying:

Almighty God, whom truely to know is everlasting life, grant mee perfectly to know thy Son *Iesus* Christ to be the way, the truth, and the life, as thou hast taught Saint

*Philip*

*Philip* and other Apostles, through  
Jesus Christ our Lord. Amen.

*Saint Bartholomew.*

**T**Hree Evangelists in their nomination of all the Apostles, note *S. Bartholomew* the sixth only. *S. Luke*, in the Acts, names him the seventh, and *Thomas* the sixth. Therefore I in this place will follow both, and swimme with the streame, and against it, for with the Gospellers I set him on the sixth Apostolicall day, but with *S. Luke* I remember him as the seventh Apostle. By some he is thought to be *Nathaneel*, because, as I said before, he is three times named with *Philip*, who first called *Nathaneel* unto Christ: others say that he was Nephew to the King of Syria, and shew some reason for it. But whether he was the one, or the other, or neither, It is reported that hee

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suffred

suffered martyrdom as well as the rest of the Apostles, and preached the Word of God to the barbarous Indians, where he continued a long time, and translated the Gospel of Saint *Matthew* into their language. Where it was preserved many yeares: yet having sincerely preached the Word of God, and wrought many miraculous works among them, was at the last (as some relate) beaten to death with cudgels, others say, that hee was crucified and slain alive, and some affirme that hee was beheaded at the command of *Polemus* King of India. But these differences are thus reconciled.

The first day of this Apostles martyrdom he was beaten with cudgels, the next day he was crucified and slain alive, as hee was fastned to the crosse; and last of all, while breath remained, he was beheaded: But because the Spirit of God, by the Evangelists, doth  
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only name him with the rest of the Apostles, without any other addition or story, And for that Mr. *Austins* sun hath so learnedly shined on this day, I am inforced to conclude with the Collect for the day, saying:

O Almighty and everlasting God, which hast given grace to thy Apostle *Bartholomew*, truely to beleeve and preach thy Word: Grant, I beseech thee, unto thy Church, both to love that hee beleeved, and to preach that hee taught, through Christ our Lord.  
*Amen.*

*Saint* THOMAS.

**T**He eighth Apostolicall Star, by *Marke* and *Luke*, so gloriously shines in Mr. *Austins* Meditations, that I am perswaded my dim taper can give but little light. Yet what I find by the Church Histo-



rians concerning him, I wil adventure to set down here in this place for his immortall memory, as I have done in the rest of the Apostles; leaving the further consideration thereof unto others.

It is reported by *Eusebins* and others, that this Apostle after the Ascension of Christ sent his Brother *Thaddens*, one of the seventy disciples unto *Agbarus* King of Edessa, according as Christ by his letter had promised the said King. Where the said *Thaddens* cured the King of his disease, and many of the people of their infirmities, working many great signes and wonders, and converting many from their Idolatry to the knowledge of Christ.

And this Apostle (as *Dorotheus* witnesseth) preached the Gospell of the Lord to the Parthians, Medes and Persians, Caramans, Hircans, Bactrians and Magicians. And after much labour in his ministeriall

nisteriall office, was slaine by an I-  
doll Priest with a dart, which they  
call a speare or javelin. But (as o-  
thers say) at the Heathen Kings  
commandement foure souldiers  
run him thorow with darts at Cal-  
lamina, a City in India, where hee  
was honourably buried. Concer-  
ning his incredulity, it is divinely  
commented on by Master *Austin* :  
Therefore I conclude with the  
Prayer for the day, saying :

Almighty and everlasting God,  
which for more confirmation of  
the Faith, didst suffer thy Apostle  
*Thomas* to be doubtfull in thy Sons  
Resurrection; grant me so perfect-  
ly, and without all doubt, to be-  
leeve in thy Son Jesus Christ, that  
my faith in thy sight may never  
be reproved. And that for Jesus  
Christ his sake, to whom with  
thee and the holy Spirit be all ho-  
nour, &c.

## Saint JAMES.

**T**He ninth Apostle is S. *James Alphens*; and because I will not alter the name, I will fix Saint *James* the son of *Zebedeus*, a fisherman, and Brother of *John* in this place.

Hee it was that with *Peter* and his Brother the beloved Disciple, had the prerogative to see the glorious Transfiguration on Mount Tabor, and the bitter agony of our blessed Saviour in the Garden of Gethsemani, had not drowsinesse and sleep withheld them; and under *Claudius* the Emperor, *an. Dom.* 36. (as I receive it from the Ancient) *Herod Agrippa* being then King of *Iudea*, who persecuting the Church of God, beheaded *James* with the sword.

Of this Apostle I read this story, That the man that accused him, when hee saw that *James* would willingly suffer martyrdom, was there-

therwith so moved, that he voluntarily confessed himselfe to bee a Christian; for which hee was adjudged to be slaine with the Apostle: and by the way, going to receive the crowne of their martyrdom, he requested the Apostle to pardon him, who after hee had pawsed a little upon the matter, turning unto him answered, Peace be unto thee brother, and kissed him. So they were both beheaded together. And this is all the description that I can finde of this Apostolicall Star. Therefore I conclude with the Prayer for the day, saying:

Grant, O most mercifull God, that as thine holy Apostle *S. James* leaving his father and all that hee had, without delay was obedient to the calling of thy Sonne *Jesus Christ*, and followed him; so I forsaking all worldly and carnall affections, may be evermore ready to follow thy Commandements.

*Saint*

S. *Simon* and *Iude*.

**T**Hese are the holy brethren, the *Gemini* in this Apostoll-call Zodiak: for (as some write) they and *James* the younger, were the sonnes of *Mary Cleophas* and *Alpheus*. Of the first, which is *Simon* (called by *Luke*, *Zelotes*, and by *Matthew* and *Marke*, *Simon* the Canaanite) *Dorotheus* maketh this short story: that he preached Christ throughout Mauritania and Africk the lesse, at length was crucified at Britannia, where he was buried: but others affirme him to be that Disciple which was called *Cleophas*, and was one of the two that Christ met going to *Emmaus*, and (according to *Dorotheus*) one of the 70 Disciples, who succeeded his brother *James* in the Bishoprick of Ierusalem. After he had preached Christ in divers places,

ces, being 120 yeares of age; he was by some Hereticks accused to be lineally descended of the stock of *David*, & a Christian, unto *Atticus* the Consull under *Trajan* the Emperour, for which he was cruelly scourged, (so that his persecutors wondred that a man so old could endure so much torment) and at last was crucified. And so according to the opinion of some he dyed at Bethania neer Ierusalem, and not in this Isle of Britan (as others would have it) neither as others, that say, he and his brother *Indas* were slaine together by a tumult of people in *Suanyr* a City of Persidis.

For *Inde* (whom *S. Matthew* calls *Lebbeus*, whose surname was *Thaddæus*, and *S. Marke* termes him onely *Thaddæus*) wrote the Epistle which beares his name, where he termes himselfe, as *Luke* in his Gospel and *Acts* of the Apostles doth, the Brother of *James*. But whether



whether hee was that *Thaddæus* which *S. Thomas* sent to cure King *Agbarus*, I am not able to determine: yet it is very likely that it was this *Judas*. For the learned do write that he preached to the *Edeſſeans*, and throughout *Mesopotamia*, and was ſlaine at *Berytus*, where in the time of *Agbarus* King of *Edeſſa* he was honourably buried. But whether this be true or falſe, I only take it as a hiſtoricall deſcription of this ſtarre, as I doe of the reſt, and leave the further ſearch thereof to the learned, concluding with the collect for the day, ſaying : Almighty God, which haſt builded thy congregation upon the foundation of the Apoſtles and Prophets, *Ieſus Chriſt* being the head Corner ſtone ; grant me ſo to be joyned together in unity of Spirit by their doctrine, that I may be made a holy temple acceptable unto thee, through *Ieſus Chriſt* our Lord.

Saint

## S. Matthias.

**W**Hile Christ was in his ministeriall Office, *Judas Iscariot Simons* sonne seemed to beare the lustre of an Apostolick starre, followed Christ, was numbred with the twelve, and was intrusted with the bag, of which he was so good a steward and saving a husband, that he was very unwilling that any thing should fall out or passe beside the same, for any charitable or pious use, as appears plainly by the text, *Iohn* 12. and so covetous was he of money, that he betrayed his Master for thirty pieces of silver. And Christ knew what he said, when he uttered those words, that he had chosen twelve, and one was a devill; for it is reported of this *Judas*, that he slew his father, married with his mother, and betrayed his Master, and

and in the end hanged himselfe, and falling downe, his bowels gushed out. But he ought to have no place in this Apostolick Zodiacke, except as an Airy Comet or signe of wonderment and caution, to feare us, from following his steps. Therefore instead of him, *Matthias* one of the 70 Disciples was chosen by lot cast betweene him and *Ioseph*, called *Barsabas*, whose surname was *Iustus*.

This Apostle first preached the Gospel in *Macedonia*, then in *Æthiopia*, about the haven called *Hyssus* and the River *Phasis*, unto barbarous nations and ravenous of flesh. He dyed at *Sebastopolis*, where he was also buried neer the Temple of *Sol*. But others write, that he afterwards came into *Indea*, where the Iewes stoned him, and beheaded him with an axe, after the Roman manner. Therefore I conclude with the prayer for the day, saying: Almighty God, which in  
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the place of the traitor *Judas*, didst choose thy faithfull servant *Matthias* to be of the number of the twelve Apostles, grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithfull and true Pastors, through Jesus Christ our Lord. *Amen.*

*S. Stephen.*

**H**AVING thus briefly described the lustre of the twelve Apostles, and three prime starres annexed unto them, I should in the last place shew the lustre of three other famous lights that bare them company. And the first is the Protomartyr *S. Stephen*, who was ordeined the first of the seven approved men that were chosen Deacons, for they through prayer and imposition of the Apostles hands for the publick administra-

tion.

tion of the Church affaires, were joyned with *Stephen* : and he (as the ringleader of all the rest) as soone as hee was ordeined, as though he was appointed for this purpose, was stoned unto death of them that slew the Lord. And for this cause as the first triumphing martyr of Christ according to his name he beareth a Crowne. A Crowne of grace, full of faith and power, and filled with the Holy Ghost. A Crowne of Martyrdome, and in the midst of a showre of stones, grace broke out of his lips in a heavenly prayer for his persecutors, *Lord lay not this sinne to their charge.* And a Crowne of glory, having in this life time received the first fruits of a glorified body, his face did shine as it had beene the face of an Angell, and the first fruits of a glorified soule, in the vision of the blessed Trinity, *for he saw the glory of God, and Iesus standing at his right hand.* Wherefore

Wherefore I will pray to God to fill me with the Spirit of grace, that I may love mine enemies, and pray for them that persecute and despitefully use me, after the example of this blessed Martyr, that having received a Crown of grace here on earth in this life, I may for ever weare a Crowne of glory in the Kingdome of Heaven. *Amen.*

*S. Paul.*

**A**lthough our Astronomers in their Almanacks note not this Saint in golden or red letters, as they doe the former; and although our Church hath not expressly observed a festivall day to be kept holy in memory of him, yet I hold it not fit that I should exclude him out of this starry heaven, for he was as glorious a light as ever shined in the Firmament of the Church: and

as



as himselfe confesseth, was not inferiour to the chiefe of the Apostles, neither hath our Church quite excluded him out of her Liturgie, for there is an Epistle and Gospell with a Collect appointed for this day. And to shew that he was a chosen vessell, a glorious starre, he was called to his Apostleship after a wonderfull manner, for he was cast downe to the earth, and a light shone about him, and he heard a voice from Heaven, & became three dayes blind, till *Ananias* laid his hand upon him. He was (as himselfe relates) of the Tribe of Benjamin, and (as others report) he was borne in a towne of Iewry called Giscalis, which Towne being taken of the Romans, he and his parents fled to *Tharsis* a Towne in Cilicia, but he himselfe confessed that he was borne in Tarsus, after he was sent to Ierusalem, and brought up at the feet of Gamaliel, of whom  
you

you may reade in *Acts* 5. 34. and *Acts* 22. 3. Some say that after he was the Disciple of *Simeon* the Just, who took Christ in his armes, and blessed him, and being but a young man, he was one of those that kept the garments of the martyr *S. Stephen*, who was martyred in the yeare of Christs nativity 35. About the same time he was made an Inquisitor for private heresies and became a cruell persecutor of the Gospell; the next yeare he went to *Damascus*, where by the way he was converted, and of a persecutor was made a glorious confessor, and was baptized of *Ananias* in *Damascus*.

He confounded *Elimas* the Sorcerer, and one *Sergius Paulus* Proconsull of *Cyprus* to the faith of Christ; of whom (as some say) he took the name of *Paul*; for after that, he is called no more *Saul*.

In the 25 yeare after the Passion of Christ, which was *An. Dom.*

98. when *Festus* ruled in Iewry he was sent bound to Rome. And in the 14 yeare of *Nero*, the same day that *Peter* was crucified (though not the same yeare, as some write) he was beheaded at Rome, and buried in the way that goeth to *Ofia, Anna Domini*, 60. 2. *VITAM*

He wrote nine Epistles to seven Churches, and foure to three of his Disciples, but it is doubtfull whether he wrote the Epistle to the Hebrewes or no. Now were I able to write of all this blessed Apostles labours and travels from Ierusalem to Illyricum, Italy, and Spaine, I should then show you how he was persecuted from City to City, how he was beaten with rods here, how he was stoned with stones there: how he laboured with his hands in one place, how he fasted and prayed in another. And as himselfe confesseth in the 2 *Cor. 11*. That he was in labours more abundant than any of the

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the rest, in stripes above measure,  
in prison more plenteously, in  
death oft; of the Iewes five times  
received I forty stripes save one,  
I was thrice beaten with rods, I  
was once stoned, I suffered thrice  
shipwrack, night and day have I  
beeene in the sea, in journeying of-  
ten, in perils of waters, in perils of  
robbers, in perils of my owne na-  
tion, in perils among the Gentiles,  
in perils in the city, in perils in the  
wildernesse, in perils in the sea, in  
perils among false brethren, in  
wearinesse, and painefulnesse, in  
watching often, in fastings often,  
in cold and in nakednesse, beside  
the things which were outward, I  
am incumbered daily and have the  
care of all the Churches: but I  
knowing my own insufficiency for  
the performing of such a worke,  
conclude with the Collect for the  
day, saying, God which hast  
taught all the world, through the  
preaching of thy Apostle S. Paul,

grant I beseech thee, that I who have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Jesus Christ my Lord. *Amen.*

*Sa Barnabe.*

**T**His is that *Ioses* who was of the Apostles also called *Barnabas* (which is by interpretation the Sonne of Consolation) being a Levite, of the countrey of Cyprus, whereas he had land sold it and brought the money and laid it down at the Apostles feet, whose praise is in the 11 *Acts*, 24 verse, that he was a good man and full of the Holy Ghost and faith, and much people in Antioch (where they were called the first Christians) by his powerfull preaching joynded themselves unto the Lord. This was *Pauls* yoke-fellow, who

by the commandement of the Lord were joynd together, *Acts* 13.3. And their names are no lesse then twelve times coupled together in three Chapters, *viz.* from the 12 to the latter end of the 15 Chapter of the *Acts*, where the relation of the division that was betweene them is set downe. I reade that he first preached the Word of God in Rome, but was afterward made Bishop of Milaine; and at the last had a rope tyed about his neck, & was therewith drawne to the stake where he was burned to ashes, and so dyed a noble Martyr, as many other starres in this firmament did, as the Phenix by death, gained life eternall. Therefore I conclude with the Collect for this day, saying, Lord Almighty, who hast indued thy holy Apostle *Barnabas* with singular gifts of the Holy Ghost, let me never be destitute of thy manifold gifts, nor yet of



grace to use them alway to thy honour and glory, through Jesus Christ my Lord. Amen.

**S. Michael the Arch-Angell.**

**I**N this place (according to my intention at the beginning) I should show the glorious Cherubins that look towards the Mercy Seat in Salomons Temple, under the Metaphor of the Chrystalline Heaven: but as in all the rest, so in this likewise, I finde my selfe farre unable to performe such a hard task, though my minde is willing, yet my skill is weak. But the reason why I compare this day to the Chrystallin heaven is conspicuous, because as Chrystall is of a pure bright and cleave substance, so the glorious Angels, of whom S. Michael the Arch-Angell is one of the most eminent, for whose memoriall the Church hath appointed this

this Festivall, are pure, sublime and heavenly creatures, created (as some affirme) with the light, which is nearest their nature, being one of the three invisibles, which never any mortall eye is able to behold in their simple existence, to wit, God, Angels, and the soules of men, for they are void of all corporeall substance. But what substance they are of we are ignorant. And as we do not know their nature, so we cannot tell their number: yet some have observed, that there are nine orders of them in three Hierarchies opposed against nine orders of evil Angels.

In the first order are Seraphim, Cherubin, and throns, opposed by *Pseudophei spiritus mendaces*, and *Vasa iniquitatis*.

In the second Hierarchy are Dominations, Potestates and Virtutes, opposed against *altars, fontaines, Prestigitars*, and *Idola Potestates*.

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In the third Hierarchie are *Principatus, Archangeli & Angeli*, opposed against *Furiæ Criminatores* and *Tentatores*.

From Angels we receive power to receive and declare the will of God; from Archangels, to rule all creatures put under us; from Principalities, to subdue all we ought to rule; from Vertues, to obtaine the reward we strive for; from powers, helpe against our enemies; from dominations, to subdue our owne bodies; from Thrones, to collect, and settle our memories on eternall objects; from Cherubin, light to apprehend heavenly things; And lastly, from Seraphin, ardent Affection, whereby we cleave to God: but to leave these curious speculations of the schooles; These heavenly creatures (whether they be of these names, orders, and operations, or not, as is hard to prove) were most certainly, in the beginning

ginning made to this end, viz. for the glory of God and good of man. And although they ever glorifie God by flying about his Throne, and crying day and night, holy, holy, holy, Lord God of Sabbath; yet since his delight is in mercy, which is above all his workes, they glorifie him most, when they reveale his care of us, In being his ministers for our preservation from the face of our enemies. Therefore howsoever we are unsure of their substance, forme, number, or influences, *David* hath assured us, that they are ministring spirits for our good, where he saith, *God hath given his Angels charge over us to keepe us in all our waies*. And *S. Paul* confirmes it in the first to the Hebrewes. But how these heavenly souldiers take charge of all Gods chosen in generall, and of every Saint in particular, I referre them to the learned, such as is *M. Austins* Essay of tutelar

telar Angels upon this day, from whom I borrow what I have here writ, and conclude as he descants, saying: As God in Seraphim loveth, in Cherubin discerneth, in Thrones judgeth, in dominations sheweth Majesty, in Principalities governeth, in Powers is omnipotent, in vertues doth miracles, in Archangels revealeth, and in Angels assisteth; so let us strive by assisting our brethren, and protecting the feeble and indigent, to become like Angels. Let us by learning divine and high mysteries, and revealing them to our brethren (for their edification) become like Archangels. And since Miracles, Omnipotence, Government, Majesty, Judgement, and discerning, are chiefly Gods. Let us above all, seek to get ardent love and affection, the vertue that shall last remaine, and the property of the highest order, whence all the rest are inspired; that

that in fiery zeale, and love to the glory of God, we may not onely burne our selves, but both (by our writings and discourses, and all our actions) inflame our brethren, and therein (being neereft joynd unto God) become like the bright fiery Seraphins, flaming continually in pure and ardent affection about his Throne, and next unto him above all other inferiour orders. And so we shall be sure to have all the rest attend upon us. But this vertue of love, onely the God of love can grant, neither can he give it, unlesse he give himself; for he is love. Which we beseech him grant us, for the love of him, that for love of us gives us all these protections and mercies together with himselfe, *Amen.*

*Trinity Sunday.*

**N**OW I come to the conclusion of the whol matter, for on this day



day I should shew you a glimpse of the Propitiatory or Oracle, from whence God hath revealed himselfe in the Trinity of the Persons, and unity of Essence. The Majesty of God the Father, the Wisdome of God the Sonne, and the Love of God the Holy Ghost.

But I am as insufficient for such a work, as I am to lade all the water out of the Sea with a spoone, for this is the mystery of all mysteries a hidden secret, and better apprehended by faith, than demonstrated by reason. Then why should I strive by base comparisons of one Sunne, yet three effects of Light, Heat, and Motion; of one man consisting of a body, soule and spirit, or of one soule in three principall faculties, Understanding, Wil, and Memory : to shew that which is evident by Scripture, that there are three Persons in the Godhead, and yet but one Essence. That there is an infinite power in the Father,

Father, an infinite Action in the Holy Ghost, and an infinite Subject in the glorious Son, and yet all three make but one infinite Being. This Tri-unity is so plainely and excellently laid downe in the Athanasian Creed, that I shall not need (though I could) further to dilate. Therefore I will conclude all with hearty thanksgiving to this ever blessed and glorious Tri-unity, for all favours from time to time bestowed upon me, for temporall blessings, as health, wealth, and liberty, for preservation from many eminent dangers, that I might have falne into, if not defended by his mighty power, for spirituall favours of Election, Redemption, Sanctification, and hope of Glory, for the inablement of his holy Spirit in mee, in the accomplishment of this work, and I pray God grant it may be to his glory, my soules comfort, and good of others. *Amen.*

O thou glorious Lord God, who art  
 the true Primum mobile, which mo-  
 uest all things by thy power, but art in  
 thy selfe immovable, move my heart  
 towards thee; stir up my drowsie soule  
 in good desires; touch my lips, that my  
 tongue may speak of thy praise: direct  
 my hand, that I may write to thy Glor-  
 ry; make my feet swift to run in the  
 wayes of thy Commandements; open  
 my eyes, that I may see the wondrous  
 things of thy Law.

O thou that art the Alpha and O-  
 mega, let thy praise and glory be still  
 the beginning and end of all my acti-  
 ons. And grant that as I doe acknow-  
 ledge the mystery of the Trinity of  
 three glorious persons, so I may ever be  
 willing and ready to worship the Uni-  
 ty of thy Infinite Essence, through Jesus  
 Christ.

**FINIS.**

